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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JANUARY 1, 1980



THE SECRET OF CONTENTMENT

After tabulating the results of recent surveys, Dr. George Gallup comes to the sobering conclusion that the 1980s may well be characterized as "The Decade of Discontent."

This prediction would be more understandable if the polls had been taken in Communist-dominated countries where human rights are few and far between. Under such conditions political discontent is inevitable. Man longs to be free. Or if the surveys had been made in Third World nations where there is still too much grinding poverty and social suffering, such dissatisfaction could be better understood. Man chafes under substandard living conditions and longs for freedom from want.

But this study was conducted in the United States of America—

- the land of the free
- the economic capital of the world!



by General Superintendent Eugene L. Stowe

It just proves that it takes more than individual liberty and financial abundance to bring contentment to people living on planet Earth.

In sharp contrast is the testimony of one who affirms, "I have learned the secret of being content." This encouraging note is sounded by a man named Paul in a book called the Bible. He was writing a "thank-you note" to his Christian friends in the city of Philippi, expressing his appreciation for the love offering which they had just sent to him.

Interestingly, his contentment was not contingent upon receiving this gift. He goes on to report that he had learned the secret of being content "in any and every situation, whether well-fed or hungry, whether living in plenty or in want" (Philippians 4:12, NIV). He could sympathize with the underfed of the world, for he knew what it was to go hungry.

In fact, physical suffering had become a way of life for him since he had been converted to Christianity. He had spent more than one night in prison as a victim of corrupt politics. No idle theory this!

And then he tells the secret, "I can do everything through him who gives me strength" (Philippians 4:13, NIV). Christ brings contentment . . .

- . . . not just in prosperity—
but in adversity
- . . . not just in freedom—but
in captivity
- . . . not just in happiness—
but in sorrow.

This explains why one can be "content whatever the circumstances" (Philippians 4:11, NIV). There is no real hunger when we have the Bread of Life. There is no real solitary confinement when we have Jesus in jail with us. There is no real sadness when "In [His] presence is fulness of joy" (Psalm 16:11). Through Christ we can conquer every circumstance. In Him we find satisfaction and fulfillment. What a way to face the "Decade of Discontent"! What good news to share with the discontented! □



by HUGH GORMAN
Melfort, Saskatchewan, Canada



Paul M. Schrock

RIGHT NOW— Live!

LIFE is too precious to spend regretting the mistakes of yesterday, and fretting over what may be tomorrow. This is one thing I learned, even though it was pretty late in life. But because I did learn it, I have something

important to share with others. I only wish I'd learned it sooner, then I could have helped poor old Jo.

She was the kindest lady I'd ever known, and there were times when she literally gave me her last dime. But Jo was an old worrywart. Very rarely did she ever get any pleasure out of the present moment. Oblivious to most of the joy around her, she kept one eye on yesterday, and the other on tomorrow. Continually she stood, brow furrowed by worry, as if she had a lasso in each hand, with one noose around yesterday, and the other around tomorrow. It was apparently easy for her to pull both into today, but then she was unable to handle them. Past plus present plus future

equals a load that is too heavy for any one person to bear.

You may have seen the picture of multitudes of happy carefree people walking towards the sunrise. They are all going in one direction—except one! As you look closer you see one dejected old man who is walking into his own shadow. With head down, and shoulders stooped in despondency, he is *looking for yesterday*.

Unless it's for the happy memories, or to remember the times when God came to touch your life in blessing, do not look for yesterday. Yesterday is a cluttered closet, filled with obsolete relics of the past . . . sin . . . mistakes . . . errors in judgment . . . bitterness . . . resentment . . . failure. Open the door of that closet and all of these will tumble out to bury you. Once and for all, make sure that the door is locked and throw away the key, for in that closet are some of the things the apostle Paul tells us to forget. These are the things you don't need today . . . or any day.

"But what about tomorrow?" Well, just make up your mind that you aren't going to get into bondage about tomorrow. Too much happiness is lost by people who salvage the wreckage from a shipwrecked life and put it in storage for future use. Throw the wreckage to the outgoing tide and to the winds, and let it be carried away, never to bother you again. Tomorrow is a fragment of the unknown, and the unknown we leave in the hands of God. He can handle tomorrow better than anyone.

The Bible teaches that we are to forget about the past, and not worry about the future. People are to live just one day at a time. This truth was brought very forcibly to me as I listened to the British Broadcasting Corporation's "Lift Up Your Hearts" program. For five minutes the pastor spoke about "The Sacrament of the Present Moment." I fell in love with the title, and drank in every word of the address. The speaker emphasized the importance of committing ourselves to and doing the will of God NOW—this present moment! He also shared how it is possible to know the presence of Jesus—right now!

Did I get help? I sure did! In those few moments I learned that part of the secret of victorious Christian living is living one day at a time, and celebrating the sacrament of the present moment. It works! Jesus is for real! And He is true to His promise, "Lo, I am with you always . . ." (Matthew 28:20).

John Wesley, when an old man staying in the home of friends, greeted the young lady of the house each morning with the words, "Live today, my dear, live today!" Not yesterday . . . not tomorrow . . . live today!

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24).

This day, yes, this moment, Lord, I commit my whole life to You. Thank You for NOW . . . for Your presence . . . for Your love . . . for the joy I feel—right now! □



HERALD of HOLINESS

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CAN WE KNOW deep peace as we face the future? "Peace, perfect peace, our future all unknown?" asks the hymn writer.

Many enemies attack that peace. We know one day at a time and live one day at a time. Whether it holds what we covet or brings what we loathe, we cannot avoid living through it. According to our estimates of the future, we joyfully anticipate or fear what lies ahead of us. Especially at the turn of the year, these thoughts can fill our minds.

While we long to know the future, our ignorance of what tomorrow holds can often be our blessing. If we could look into the scroll of time and see the future pains, tomorrow's burdens and sorrows, without knowing God's sufficient grace to bear them, would it help us? Some knowledge would satisfy us, other knowledge would bring dismay.

Lewis Carroll's book *Alice Through the Looking Glass* relates many events working in reverse. One example is the White Queen's memory that worked both ways. "What sort of things do you remember best?" Alice asked her. "Oh, the things that happened the week after next," the queen replied. Then the queen began to scream like the whistle of a steam engine.

"What's the matter?" Alice asked, "have you pricked your finger?"

"I haven't pricked it yet," the queen answered, "but I soon shall—oh, oh, oh!"

We thank God the future is unknown. As Bulwer-Lytton put it: "The veil which covers the face of futurity is woven by the hand of mercy. The memory of past tragedies is quite sufficient for us to bear without the additional burden of those that have yet to happen."

Would it be good for us to know the joys of life in advance? We should be no happier because they would lose their charm for us. The pleasant experience is always more welcome because we did not expect it.

At the close of the year, J. H. Jowett wrote to a friend: "If we saw something very attractive ahead, we should spoil our present work in our impatience to reach it. And if we saw something unpleasant ahead, we should spoil today in our fear of tomorrow. So the New Year is God's scroll and we are in God's hands. And that is the best every way."

While we do not know what the future holds for us, God does. At the best, we see through a glass darkly. God sees the world as transparent—nothing is hidden from Him.

When we think of what lies ahead we at once see the gulf between God's knowledge and ours. He alone knows the future perfectly, so He differs from both man and demons. The Lord issues this challenge to them: "Shew the things that are to come hereafter, that we may know that ye are gods" (Isaiah 41:23).

Because our knowledge is limited and God's knowledge is unlimited, we are delighted we can join the

by GORDON CHILVERS

Norwich, England

MEET THE FUTURE BRAVELY



Camérique

Psalmist and say to God: "My times are in thy hand" (Psalm 31:15).

The significance of these words is underlined as we see the exact circumstances of the Psalmist when he wrote with triumph and certainty. His enemies were trying to trap him. Adversity and trouble were pouring down on him. Grief was following hard on his heels. Indeed his grief was so sore that it was wearing him out. He had become unpopular through no fault of his own and was hated by many. In spite of his position he was no longer reckoned of any importance; men had almost forgotten his name. That is not all, men were also misrepresenting both him and his actions. In this position he says: "My times are in thy hand."

God knows what adversities are coming to us. He knows the losses, the bereavements, the dark days, the disappointments, the failures before we experience them.

He also knows the happier side of the future, the joys that will yet come to us. He knows what success and prosperity we shall yet receive. He knows the good health we shall yet enjoy. He knows that encouraging events will yet visit and revitalize our lives. He knows on which days we shall enjoy unclouded peace.

Negatively, He knows the absence of all those things which would impair our happiness. He knows on exactly which day and hour any event will fall. The vicissitudes of our lives are all known to God.

Our Father knows the adversities that will come and regulates them so they are never too many or too severe for us to bear. He plans so that they are part of the "all things" that "work together for good to them that love God" (Romans 8:28). God knows what will delight our hearts and prepares joys and surprises that are beyond our dreams. He knows the length of our lives. He will teach us how to number our days and make the best use of them as we seek His guidance.

We are therefore not to be unduly concerned for a way to deliver ourselves from the future difficulties.

Certainly we need never try to manipulate events for our own advantage. Deceit and lies belong to the world, but not to the Christian. We may be sure that the Lord knows the future and holds it in His hand. He will provide for us.

The way we look at life and its fluctuating situations shows how different is the Christian view from the world's. In the words of Henry Allon: "The Christian sees in all the hand of God, and submits; the other feels the stroke hardly knowing whence it comes. The one looks up with intelligent hope; the other looks down as it falls with a blind despair."

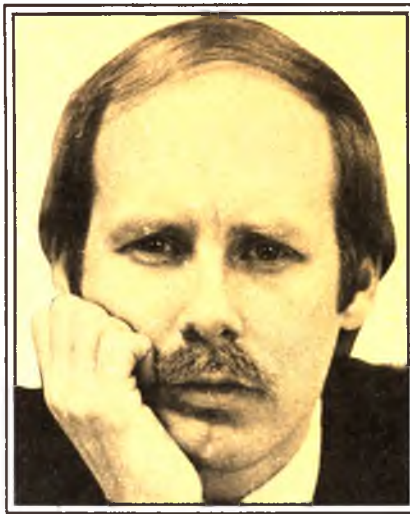
We do not know the future, but we know our Father. He has the highest purpose of good for our lives. □

A NEW YEAR

*The sunset of another year has come . . .
Its successes and failures become lessons
learned in the great school of life;
Its profits and losses entered
on the annual balance sheet;
Its beauty and ugliness forever engraved
upon the corridors of memory;
Its laughter and tears mirrored in the
faces of men;
Its bittersweet experiences indelibly
painted on the canvas of time.
Its days and hours have passed forever
—and quietly, like a rainbow arch
erasing a clouded sky.*

*A New Year dawns . . .
Its victories and defeats not yet
recorded;
Its accomplishments and frustrations
not yet realized;
Its challenges not yet discovered;
Its opportunities and adventures still
anticipated.
It's a new page, pure, untarnished, to be
cherished.*

—GERALDINE NICHOLAS
Scarborough, Ontario, Canada



Trouble collectors

by LUTHER WATSON
Warren, Pennsylvania

IN THESE trouble-filled yet exciting days, it is easy to allow ourselves to be overwhelmed by the great number of things which must be done in a lifetime. We need to put our best into each day's activity and improve every precious opportunity, remembering that advancement up the ladder of contentment and success is made a step at a time. Therefore, Christians should never collect antique troubles, nor should they anticipate or borrow troubles yet unborn.

Yesterday belongs to the past and is gone forever. It cannot be recalled or relived. Its record is fixed for all eternity and is unchangeable. Antiques in many areas are valuable, but not here. There are enough problems each day to keep us busy without borrowing from either the past or the future. Worry is the great joy-killer of mankind, affecting the body, mind, and spirit. Physicians tell us that a large percentage of diseases that prey upon us today have their source in worry. Jesus reproved Martha for being "anxious and worried about a multitude of things," and the same reproof applies with equal force to many in these uncertain eighties. Surely we should all learn that each day brings its burdens and perplexities. It is therefore unwise to permit old troubles to intrude and thus multiply the problems of life.

One of the great secrets of peace is to refuse to be anxious about tomorrow and to live in the present only. After all, this is my day and your day and we have no other. Each day as it comes to us is a day of opportunity and salvation. It is the day the Lord made for us, and we therefore owe our best to Him this day. "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24).

Fortunately man has subdivided the day into hours and minutes and seconds, which makes it still easier to live in the present only. The secret of peace and happiness is to live not only a day, or an hour, or a

minute, but a second at a time, for we are held responsible for this present moment.

Someone has wisely written:

*The clock of life is wound but once
And no man has the power
To tell just when the hand will stop,
At late or early hour.*

*Now is the only time you own;
Live, love, work with a will.
Place no faith in tomorrow;
The clock may then be still.*

Jesus declared that in the last days mankind would be anxious over anticipated events. He said there would be "distress of nations, with perplexity," and that men's hearts would fail "for fear, and for looking after those things which are coming on the earth" (Luke 21:25-26). Since tomorrow is always out of reach, how foolish it is to borrow anticipated troubles, most of which never materialize.

The minds of many people are continually dwelling upon disagreeable things which they fear may come, and they act as though they had no caring, loving Savior who is ready to hear and be "a present help in time of need." One does not feel his need for aid until the trial arrives, and then Christ is a "present help."

We are never responsible for any of the trials and difficulties of life before they arrive. "Never trouble trouble, till trouble troubles you," is good counsel. Stand firm today, and many of the troubles we fear may come will disappear before they reach us. Such a philosophy of life is needed especially in this age of anxiety over the future. This would eliminate a great deal of worry and would increase the contentment of millions.

There are only three places where trouble can be borrowed. One is from the past, another from the future, and the third from other people, who usually have plenty to lend. In fact, it is a great deal easier to borrow troubles than to borrow money. How foolish it is to worry over what has happened or may happen, because then we meet trouble three times instead of one. The first is in antique memories, the second in

anticipation, and the third in reality. God does not intend that anyone should meet and deal with a difficulty over and over. He has made full provision for us to deal with it triumphantly. The words of an old song keep ringing in my ears:

*All your anxiety, all your care
Bring to the mercy seat; leave it there.
Never a burden He cannot bear;
Never a friend like Jesus.*

The divine plan is for us to live in the present. We have been taught to pray: "Give us this day our daily bread" because today is the only day that really belongs to us and for which we are now responsible. Yesterday is gone forever and never returns and tomorrow is unreachable and will always remain one day ahead. The day of man's salvation is "now"! Today if you hear God's voice, "harden not your heart." Today is the day of salvation—the life of the present, lived earnestly, intently. It is during this one day that God expects us to live for Him and to beautify our character through the imparted righteousness and holiness of Christ. □

DAY BY DAY

*Charge not thyself with the weight of
a year,
Child of the Master, faithful and dear;
Choose not the cross for the coming
week,
For that is more than He bids thee
seek.
Bend not thine arms for tomorrow's
load;
Thou mayest leave that to thy
gracious God.
"Daily," only, He saith to thee,
"Take up thy cross and follow Me."*

—ALMA FLOYD
Pittsburg, Kansas

WE USED to hear often the advice, "Let your conscience be your guide." I have used this advice in the early days of my ministry when counseling with individuals on matters that concerned them. I seldom use that now, however, for something dreadful seems to have gone wrong with this mechanism that used to be more trustworthy.

It was not uncommon 20 years ago for new converts to get under deep conviction over past sins and go all out to make restitutions, to offer apologies, to ask forgiveness, and to pay back what they owed. It was not uncommon to hear public apologies as a sign of real repentance. I used to hear, "My conscience wouldn't let me sleep." To the best of my knowledge, however, in the last 10 years only one person has come to me for help in trying to straighten out some old paths.

Have we arrived at an age when *nothing* bothers the conscience? What has happened to converts like Zacchaeus who was willing to restore; or David or Saul who confessed, "I have sinned"?

My sermon outlines that were prepared 25 years ago contain lots of true story illustrations of the wonderful changes that would come over people when they were newborn, and of their confessions to wrongs that were hidden to the eyes of men and known only to God. They made these confessions because of a knowing conscience.

A man who had committed the perfect murder—a man trusted and respected by those who knew him—walked into the police station in one of the large cities in Georgia and said, "I want to confess to a murder." He said, "I killed a man 12 years ago, and it became one of the unsolved murders of this county, but for 12 years I have lived in hell. My conscience is killing me." It seems to me that we need an old-fashioned

Has the CONSCIENCE Gone Awry?

by THEO CARTER
Atlanta, Georgia

overhaul in the church of Jesus Christ.

There are still some divine absolutes in the Word of God, and some holy standards for guidelines regardless of whether I *feel* they are right or wrong. Many in God's household are saying, "I am not condemned over it. My conscience doesn't bother

me." Conscience can never be trusted as a safe guide when fact and reason are violated. The Bible itself speaks of a seared conscience.

I was riding with a man some time ago who was exceeding the speed limit by a good margin. In fact, the speed limit was 55, but he was doing 80. Now this was a good man, with "a conscience void of offence toward God and men." He knew the speed limit. He knew that he was exceeding it by 25 miles per hour, but his conscience was not bothering him at all. That is, until there appeared in his rearview mirror a little flashing blue light. That was like piercing daggers in his conscience. He started slowing down, and in fact came to a complete halt. He acted as if he had all day to get to his destination.

Conscience is not a safe guide, and cannot be relied upon when others are ill-affected. I confess without embarrassment or apology that in some matters the conscience of my church is my guide. I am convinced that the most dangerous attitude facing Christendom today is, "Let everyone do what seems right in his own eyes." For 30 years the conscience of my church—the Church of the Nazarene—has been a safe and satisfactory guide on moral issues.

If you are going to rely solely on the dictates of your own conscience, be *sure* that it is alive and well and in perfect harmony with God's truths. My friend referred to above found out that his own automobile speedometer is a safer guide than conscience. □

RECENTLY a group was discussing some of the aspects of Christian holiness. One man asked, "Are holiness people today living what they profess?" The lively discussion which followed left one with the uneasy feeling that many of us are still plagued with the tendency to confuse purity with maturity.

Holiness of *heart* is an *inward* single-mindedness of devotion, an *inward* spirit of obedience, and an *inward* happy adjustment to the will and ways of God which only God can see. Living holiness is first of all a hidden life in Christ. Holiness must be lived invisibly before it can be lived visibly. At that inward center only God knows the answer to the question, is this or that person living the life of holiness?

But holiness is to be lived outwardly as well as inwardly. It is a detectible quality of spirit and an observable way of relating to family, business, and indeed to the whole world. How does "holiness" act in the home? How does a sanctified person conduct business? How does he react to the tensions and misfortunes and irritations of life? These are the visible areas, where men see how we measure up. It is here that the question can become embarrassingly acute: do holiness people live what they profess?

The question implies three things, one of which is true, the second of which is only partly true, the third of which is never true.

What is true is that inward holiness, if genuine, will shape and structure the outward life. If love rules, loving relationships will follow. There can be no split between what we are in heart and the way we choose to live. We cannot be unholy outwardly and at the same time be holy inwardly. A "good tree bringeth forth good fruit," Jesus declared (Matthew 7:17).

The second inference, only partly true, is more complicated. It is that there is a norm for the life of holiness, a norm sufficiently fixed and identifiable that observers can tally one's profession against this norm and give a grade of A, B, and maybe F.

The complication arises in the fact that there is no agreement among observers as to what that norm is. Perhaps unanimity might be found at the most elementary level: a holy person is honest, pure, and devout, and in his devoutness is a certain spiritual-mindedness which cannot be hid. But beyond this the supposed norm begins to be many hued.

For some it includes perpetual happiness. For others it includes freedom from less than perfect reactions—an unflappable poise in every circumstance. For others the norm is seen in impeccable ethics in the delicate balances of business; in fact, some would include a disavowal of the profit motive, and a life-style of austerity if not poverty.

Still others would include personal appearance in pinpointing authentic holiness. But here the com-

Q: TELL ME, DO HOLINESS FOLK LIVE WHAT THEY PROFESS?

by RICHARD S. TAYLOR

Port Orchard, Oregon

plexity deepens because these folk subdivide into numerous pockets of firm conviction.

Therefore the answer to the original question—are the holiness people living their profession?—will always be determined by the standard of holiness in the mind of the answerer. And he may be wrong, because his standard may be wrong.

At the most basic level our scales may be sufficiently accurate for us to know when to pray. But (to change the figure) if we insist on packing the computer with a lot of specifics (all of which are dear to us), it will soon become overloaded and start giving wrong answers.

The third implication lurking in the question is never true. This is the assumption that inward holiness will instantly blossom into flawless ethics. Such an assumption allows for no time lag between the crisis of entire sanctification and a life-style which is fully exemplary. The outward is expected to match the inward at one bound, or the genuineness of the inward is suspect.

But all of this is a confusion of holiness with maturity—an error as perennial as dandelions. The inevitable result is the failure to keep in proper perspective crisis and process in the Christian life.

Without doubt some of the externals which people attach to holy living have real validity. Mature Christians often see serious ethical significance in matters of culture and life-style which to the young and inexperienced seem utterly indifferent. Because of this

Helps to
HOLY Living



Discrimination in Television Viewing

by NEIL HIGHTOWER

Winnipeg, Manitoba, Canada



Strix Pix

A FATHER with three sons tested their sense of discretion by giving each an apple filled with rotten spots. The first ate his completely. The second threw his away. The third cut out the spots, and ate what was good. The father adjudged the latter to be the wisest.

This is but a parable of how we deal with claims of truth. Some swallow all that is presented. Some throw away all truth. The wise choose the good, and cast away the evil.

Three quadrennia ago Nazarenes took a stand counseling carefulness and discretion in the kinds of program material we viewed through the television medium. We did not ban it, but we did advise discernment on the part of our people. We clearly recognized its potential for both good and evil. In part, our General Assembly said:

We do likewise deplore the sensual appeal of many radio and television programs. We believe it to be detrimental to the welfare of our homes to listen to or view programs of the Hollywood type of movies or shows of the vaudeville level. We therefore call upon our leaders and pastors to give strong emphasis in our periodicals and from our pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums.*

This is a mature position. It places the volitional responsibility where it ought to be—in the individual believer's moral discernment. This brings into play our conscience. Conscience can be trained, modified, and molded. This underlines another facet of responsibility which the General Assembly placed on us—the educative process for developing discrimina-

tion. Therefore it behooves us to foster a continuing moral and intellectual dialogue on this matter.

When the General Assembly adopted its ethical guideline on television viewing, the development of TV violence and obscenity could only be dimly anticipated. Now the number of programs tainted with morally objectionable material has so increased that one has a very limited scope of selection.

It is quite interesting that some research by psychologists and social scientists tends to undergird our position in many important ways. Legislators and educationists are more and more alarmed by the moral and emotional influence which TV violence and perversity is having on the character of our people.

Research done by Dr. Roderic Gorney of the University of California shows "that the video diet of parents may have a significant impact upon the emotional and behavioral environment in which they rear their children."***

Adults cannot, in good conscience, smugly send the children off to bed and then turn to objectionable TV programming, with the feeling that their maturity protects them against the reduction of moral and ethical sensitivity. TV violence affects adults as well as children. The "junk drama" which adults watch affects their emotional state as much as the "junk food" they eat affects their health.

"We become like what we see," says the author of the article quoted above. Christians ought to set a Divine Monitor at the eye-gate of their minds; and, strengthened by the indwelling Holy Spirit, we ought to exercise discernment in what we view on TV. By this we will develop the "muscle" of discretion. □

*Manual, Church of the Nazarene, 1976; Par. 904.7.

**TWA Ambassador magazine, June, 1978, p. 14.

gap in insight there will likely be an equal gap in conformity. Some details may be seen in time which are not seen at once.

Perhaps the whole matter can be summed up in three sentences. A person's life may be so outwardly flawless that his friends say, "He is living his profession," when God sees a heart that is corrupt, and a

holiness which is all facade. Second, God may see a sanctified heart while people may see glaring inconsistencies, even unfortunate stumbling blocks. Third, inward holiness, if real, will always progressively shape the personality and life-style in the direction of that mature and winsome Christlikeness which marks full-fledged Christian character. □



FACED BY *Eternity*

by MARY KATE NEELY,
as told to CINDY PETERSON

Bethany, Oklahoma

I WAS AN ONLY CHILD. My mother died when I was 15 and my father, whom I loved deeply, became an alcoholic. As a teenager, embarrassment was a constant companion and I dropped out of school in the 11th grade. Married at 18, I bore 2 children. My husband, too, was an alcoholic, and my children suffered the same shame I had carried. Life became hopeless, almost unbearable, and I was filled with self-pity. A very low self-esteem added to my psychological burden. I often thought of death, but though dreading life, was afraid to die.

This miserable state continued until October 5, 1946, when I met Jesus and accepted Him as my Savior. He began to work a miracle in my life. Circumstances did not immediately change and at times were even worse. But God changed me and began to teach me how to overcome through the conflict and storm. I was in constant prayer for myself and family. Although God was very real to me, I prayed He would reveal himself in a special way—never dreaming what such a request might mean.

One year after my conversion, I was looking forward to revival services in our church. I had been praying and preparing my heart; but on the day of the first service, a dark cloud seemed to hover over me. As the hours wore on, this feeling intensified to the point that I dropped on my knees by a living room chair to pray. Soon I was conscious of my four-year-old son kneeling beside me. I cradled him in my arms, holding him close. Fear of our being separated gripped my heart. Perhaps this child was to be taken from me. As I comforted my son, fear lingered.

That evening I walked alone to church. While crossing the street in front of the building, a bright light seemed to come from nowhere, and I remember trying to step backward. In a moment of semiconsciousness while being lifted into the ambulance, there was pain, groaning, a flash of thought—"Am I a Christian? Am I prepared to die?" Instantly I was

aware of God's presence and peace. Yes, I was a Christian.

I had received multiple serious injuries when struck by an automobile. My body was a mass of fractured bones. Severe chest injuries interfered with my breathing. The doctor gave my family and friends no hope for survival. Surgery was scheduled.

The operating room contains many memories: being lifted to a sitting position for a spinal injection and feeling that the lower half of my body was missing; bits of conversation among the medical team; the sound of steel instruments being shuffled; glimpses of my bloody leg in the overhead mirror; drops of icy condensation from the oxygen mask falling on my face. Although these may seem to be trivial details, they emphasize how conscious I was of the happenings. Farther into the operation, I began to feel pressure on my leg and became strangely weak. Every breath was an effort and I turned my head. Standing beside me was Jesus.

Never have I felt such gentleness and love as when He tenderly took my hand. Now I felt totally weak and heard the doctor say, "Oh, my! Hurry!" Jesus released my hand and lifted me into His arms. Suddenly, I knew I was dying. A rush of thoughts passed through my mind. "I didn't realize I was so near death. Dying is something I have tried to imagine, now I'm experiencing it. Where am I going? What will I see? Will I make it to heaven? Who does make it to heaven?" All these thoughts seemed to occur at the same time. Jesus carried me up through the ceiling into an unknown realm that defies description. It was, to me, the Valley of the Shadow of Death. I seemed to be suspended near the top of the dark valley like a spectator over a large coliseum. A host of lost souls were in the gulflike bottom. They had been rudely awakened to the consequences of their rejection of the Son of God. This host was made up of those who had loved darkness more than light because their deeds were evil; the blind who had followed the blind through life, tossing puny arguments in God's face. Saddest of all were those aware of the Way and always intending to follow, yet putting it off until tomorrow. In agony and groaning, they were experiencing the meaning of eternity without Christ.

After observing this for some time, I turned my attention to the searching question, "Who is right? Who does make it to heaven?" An answer was clearly

impressed upon me: "Those with clean hands and a pure heart." Thus began an indescribable roll call. In response, the most shining, radiant faces appeared. A wave of glory swept over my soul at each appearance. This blissful state increased until by the time my name was called, I was completely overwhelmed.

I was being allowed to glimpse eternity. My pastor appeared in his glorified body. He stretched out his hand and the gates to the City of God swung open. We passed through the gates and the most beautiful, brilliant light of glory penetrated every fiber of being. The ecstasy of Paradise was breathtaking. It is humanly impossible to describe the glory and beauty of that City.

While I was rejoicing greatly in the song of the saints, I opened my eyes and saw the ceiling of the operating room.

Despite my disappointment at being returned to earth, I had one arm extended and was praising God. The warmth and glow of that City filled the room. I witnessed to those around me. There was an overflowing love in my heart and an uncontrollable desire to sing.

Two days later, a very pleased surgeon patted my body cast and told me how lucky I was. They thought

they had lost me in the operating room. "If it wasn't for your faith in your Lord, you wouldn't be here." He was so right. I would not be here . . . but there is no question in my mind about where I would be. Jesus personally escorted me to my future home—the City where they need no sun.

On reflection, I believe God answered the prayers of my family and friends by returning me to earth. There was a task for me to complete in the raising of my two small children.

I also believe heaven is wherever Jesus is. As wonderful and beautiful as God's home is, it could not compare with the gentleness and love manifested by Jesus as He stood beside me that day. Because of this special care, my self-esteem was greatly enhanced. How could I feel worthless when Jesus considered me worthy of His love?

My fear of death is gone. I fully expect one day to stand with the blood-bought throng, with those who have been washed in the blood of the Lamb; who have come through great tribulation; who have fought a good fight; who have kept the faith; and for whom all the glories of heaven are reserved. □

Editor's Note: Mrs. Neely is a 57-year-old grandmother, presently employed by the Department of Public Welfare, Oklahoma City, Okla.

PEN POINTS



TAPROOTS OF ETERNITY

The U.S. Senate on January 31, 1978, by a vote of 74-20, approved a measure to expand the Redwoods National Park in Northern California by 48,000 acres. Senator Alan Cranston, the bill's sponsor, said the redwoods were part of our nation's heritage—"Part of our taproots of eternity."

There may be some difference of opinion about the need for increasing the size of the park, but there could be no difference of opinion about man's need for keeping his taproots of eternity.

Everyone who has stood in the redwoods and looked up at the overwhelming majesty of the giant trees—some of which the scientists believe were there in Abraham's day—feels a sense of awe.

Man's little day is so short that we need all the ties we can make with eternity.

Back in the days of the now defunct *American* magazine, there was a story of a man with the hobby of "Planting trees for the Millennium." He had discovered that redwood trees would grow in many other areas than California. He was encouraging people to plant redwoods in many geographic zones. He felt that he was multiplying forests that would still be here when Jesus comes back for His 1,000 years of peace.

I never did get very excited about planting trees for the millennium, but by preaching the gospel and investing in evangelism and missions I am tremendously excited about trying to help increase the population that Jesus will reign over.

It was Jesus—in His temptation-encounter with Satan—who quoted Moses, saying, "Man shall

not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4; Deuteronomy 8:3).

Reading and studying and assimilating the Bible is the best way to break out of the limitations of time and material things and move into fellowship with God who "inhabits eternity." Dr. Mendell Taylor, in *Every Day with Jesus*, says, "The nourishment that comes from this high-potency bread from heaven will give us zest for living abundantly. May we cease being creatures of time and become children of eternity."

Romans 6:23 says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Let's keep our "taproots of eternity." □

—FLETCHER GALLOWAY
Portland, Oregon

HAVE we been alone with God today? Will the demands on our time allow us to seek God in prayer? Yesterday, like every other day, was tyrannical on our hours, minutes, and seconds. We hadn't a second to spare! We came from our workshop, school, hospital, or office tired, our nerves like a serrated knife. Where could God have fitted into the hustle and bustle of yesterday?

Tomorrow we are going to be different. We're going to organize better, on that we are determined. But what unforeseen events may swallow up our time tomorrow? And so we continue to make resolutions as though every tomorrow were New Year's Day.

Let us pause and see what God advises us to do. We can find God's advice in Matthew 6:6: "When you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you" (NIV).

Christ exhorts us to enter into our room and shut the door so we can be alone with God. We might find it difficult to keep the door closed. There could be two very insistent intruders to interrupt our quiet time with God. The first one to interrupt could be friends or relatives. They could be well meaning in their attitude. Perhaps they are concerned about our absence. Maybe they wish to break news to us that they consider urgent. If we sense a danger of being interrupted from that source, we should make provision for that emergency.

The second interruption is invisible, subtle, and can be devastating in its effects. Its name is "Distraction." Perhaps it will appear in the form of a legitimate reminder. We have forgotten to reply to a certain letter. We left our gloves in the car last night,

by THOMAS A. AINSCOUGH
Wrexham, North Wales, Great Britain



H. Armstrong Roberts

"When you pray, go into your room, close the door and pray to your Father, who is unseen."

Matthew 6:6 (NIV)

or did we leave them somewhere else? These and many other thoughts could invade our minds.

How shall we expel these intruders who would interrupt our communion with our Lord? How can we arrive at a mental attitude that will keep us from distracting thoughts? The most effective way we have found is reading and meditating on God's Word first. When we read it, God speaks to us. It is His word! King David expressed his experience in Psalm 39:3: "The more I mused, the hotter the fires inside. Then at last I spoke, and pled with God" (TLB).

Now we begin this intimate relationship with God our Father. We approach our *Father* and not merely a God who is afar off. We don't have to appease Him to approach Him. We already know what He is like. Jesus said, "Anyone who has seen me has seen the Father" (John 14:9, NIV). And so in Christ we have the very character of the Father. He is loving, kind, and just.

As we approach Him, let us come realizing our own personal need. We might need to confess some weaknesses, and our utter dependence upon our Father. Perhaps we have hurt someone unwillingly. Our intention was to be faithful to our convictions, but was our expression as kind as it should have been?

In that quiet session our Father will bring these attitudes to our remembrance and correct us. He will remind us of any restitution we should make. This may be a book we have not returned to its owner, or something of major import.

It is during this vigil that we learn to rest on our Father's promises. Paul's letter to the Philippians becomes meaningful to us. There we read, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (NIV).

And so we can leave our anxieties with our Heavenly Father. They are replaced by the peace of God as we pray and thank Him in advance for His reply. That incomparable peace will be like a garrison guarding our hearts, the seat of all our affections. It will garrison our minds, our thought life, against any evil suggestions Satan would try to implant there. Our spiritual life will be enriched as we take time to be alone with our Lord.

It is with God in the secret place that we put on the whole armour of God, according to Ephesians 6:12-18. And we are in a better position to intercede for others and bring to God the petitions that lay upon our heart. We pray for the salvation of relatives and friends. Maybe a broken marriage burdens us. Everything humanly possible has been employed to bring the estranged ones together again, but has failed. Let us remember that God can do anything but fail. Prayer changes situations; above all it changes peo-

ple. And we are never in a more advantageous attitude for prevailing prayer than when we are alone with God. He becomes more real to us. His Word inspires us; and we sense the presence of His Spirit with us.

Let us, then, begin the day with our Father, in secret, with the door closed. Then we shall sense His reward for us during the rest of the day. We shall march forward to meet the contingencies of the day rejoicing. The prophet Isaiah says, regarding this attitude, "They who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31, RSV). □

When Sorrow Was an EVANGELIST

by L. KENNETH ADAMS

Donalsonville, Georgia

SHE KNELT at an altar of prayer one Sunday morning and Christ came into her life in a thrilling way.

Later she told me her story. Her husband was a construction worker and because of frequent moves they had no permanent home or lasting friendships. Her life revolved around the five-year-old twins, Ricky and Vicky.

Late one night, while her husband was out of town, Ricky became seriously ill. Rushed to the local hospital, he was placed in the Intensive Care Unit. Little hope was given and during that dark night she faced the loneliest hours of her life.

She had no church, no minister, no friends to whom she could turn. "O God," she prayed, "let someone come by, a Christian, a preacher, anyone who can help me pray." But no one came, and heartbroken, all alone, she watched as life ebbed from her son's body.

It would have been easy to have become bitter and angry because of such an experience but she reacted in a different way. "I was determined to find God. My baby had gone to be with Him. I didn't understand why but my mind was made up. I intended to see him again someday."

Shortly afterward she moved to our community and it wasn't difficult to persuade her to come to church. As soon as an opportunity presented itself, she came to an altar of prayer.

As she told me her story, tears flowed freely. But we were not grieving; we were rejoicing. I'll never forget the sound of her voice, now vibrant with faith, as she declared, "I'll never be alone like that again. Christ is with me now. Soon I'll see my little boy again. But in the meantime I'll never be alone again."

And she will not, for Jesus has promised, "I will never fail you nor forsake you" (Hebrews 13:5, RSV). □

Book Brief



BESIDE STILL WATERS



HUGHES W. DAY, *author*

There is never a lack of devotional books, but the high quality day-by-day variety that draws from a wealth of familiar writers has been less readily available. In time for your new year quiet times, medical doctor Hughes W. Day has provided such a book, *Beside Still Waters*.

Within the volume's 420 pages is a treasury of daily devotionals—365 of them to be exact. They are selected from the writings of scores of authors, as well as from Dr. Day himself. With the possible exception of the seasonal themes, these meditations are of a random nature that touch the full spectrum of human experience, from abiding in Christ to zest in the Christian's life.

Unique to the book are four indexes listing authors and poets, scripture selections, poetry titles and first lines, and subject matter. This feature provides a ready reference for the minister and lay reader. Beautifully bound between hard kivar covers and wrapped in a full-color jacket, the volume may be used for one's personal quiet times or given as an impressive devotional gift.

Author Day is nationally known for his pioneering work in the development of the world's first intensive cardiac care unit, located at Bethany Medical Center in Kansas City, Kans. In referring to the 10 years in which the book was in preparation and to his reason for writing, Dr. Day says:

I felt led by the Spirit to write and compile this book. My motivation was to prepare a devotional book that will bring honor to our Lord. I sought to make Him preeminent on every page.

Beside Still Waters succeeds in presenting Christ. Even if not read on a daily basis, the reader may dip into the book's contents at any point and capture a Christ-honoring message for the day.

Beacon Hill Press of Kansas City
To order, see page 23.

by BILL VERMILYA
Alta Loma, California

ALWAYS be full of joy in the Lord; I say it again, rejoice! Let everyone see that you are unselfish and considerate in all you do. Remember that the Lord is coming soon” (Philippians 4:4-5, TLB).

While meditating on the Book of Philippians some time ago, I gained a new perspective on joy. I invite you to glimpse with me the four faces of joy presented in Philippians.

1. JOY IN PRAYER: “When I pray for you, my heart is full of joy” (1:4, TLB). Our prayer life is to be a happy, joyous occasion of meeting with the Divine. Not drudgery, not a duty, not a chore, not an unpleasant task; but a happy, rejoicing time in praising

peculiar feeling given by the Holy Spirit as He breathes upon our worship that keeps us coming again and again to the house of God.

We need a fresh anointing on our services, from time to time, to keep that feeling alive. That is why some people gravitate toward an emotionally packed circle—to attempt to retain that good feeling. However, life is not all feeling. It is unrealistic to assume that we will always be on the mountaintop. Peak experiences come to encourage us to go through the valley and the difficult times. Paul clarifies our goal in 3:10-14, when he says, “To . . . know Christ and to experience the mighty power that brought him back to life again . . . I strain to reach the end of the race and receive the prize for which God is calling us up to heaven because of what Christ Jesus did for us” (TLB).

4. JOY IN PATIENCE: “Always be full of joy in the Lord; I say it again, rejoice! Let everyone see that you are unselfish and considerate in all you do”

(4:4-5, TLB). The thought of patience is summarized in verse 7 where he promises that in being joyful, not worrying, praying, and thanking God for answers to prayer, we will experience peace which will “keep your thoughts and your hearts quiet and at rest as you trust in Christ” (TLB).

John Wesley advocated gentleness and “sweetness of temper” towards all men. Such patience, he says, is “the result of joy in the Lord.” Webster defines patience as “the will

or ability to wait or endure without complaint.” The essence of having joy in patience is to be a Christian to all. In this world of short tempers, uneasy relationships, fearful feelings, and credibility gaps, it is refreshing to meet people who maintain a sense of patience and gentleness strengthened by the joy of the Lord.

The *Los Angeles Herald-Examiner* carried an article by Stephen Sansweet who commented, concerning the implications of Proposition 13, that “A society that considers it a frill to nourish its soul is in deep trouble” (July 19, 1978). He was speaking of art and drama, in particular, but that same comment could be related to religious worship. To fail to nourish our souls with the attributes of a personal Christian experience is to lose the purpose for living. As Dr. J. B. Chapman admonished his preachers: “Don’t be too hard on people; remember, everyone is having a hard time.” The church must continue to promote patience as a corollary of joy. Paul expresses the thought by urging: “But when the Holy Spirit controls our lives he will produce this kind of fruit in us; love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control . . .” (Galatians 5:22, TLB). □

THE FOUR FACES OF JOY



Dave Anderson

the Lord. “All my prayers for you are full of praise to God!” (1:3, TLB).

Our relationship with the Lord is reflected in our prayer life. It is a glorious privilege to talk with the divine Creator of all things, about our victories as well as our concerns, our confidence as well as fears, our achievements as well as failures, and our goals as well as past experiences.

2. JOY IN PURPOSE: “Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind” (2:2). Joy in purpose means that we are glad that we agree about the great plan of salvation and its impact on the world. We are happy to be doing together the Lord’s work. We rejoice that our names are written in the Lamb’s Book of Life. Our joy is the reflection of His grace in our hearts. Our common purpose is the adhesive that bonds us together in the unity of the Spirit and love.

3. JOY IN PRESENCE: “Finally, my brethren, rejoice in the Lord” (3:1). “Whatever happens, dear friends, be glad in the Lord. I never get tired of telling you this and it is good for you to hear it again and again” (3:1, TLB). The real attraction of the church is the joy realized in worshiping the Lord. It is that

by EDITH WILT

Bloomfield, Iowa

"Come unto Me, All Ye That Labour..."

I CAN REMEMBER being in a church service only three times during my childhood, and those were forgotten in my teen years. Loneliness, and a very deep need to be loved and noticed, were all I could think of then. With alcoholic parents, the words "I love you" were absent, along with meals together, talks, or even the knowledge that you had to be in at a certain time because your folks cared about you.

I had in mind what I wanted in a husband. He would have strict standards, would love only me, would be someone to lean on. But when the first boy came along who paid any attention to me, I was love-stricken blind and thought all these qualities were there; all I had to do was bring them out.

The search for something meaningful left me emptier inside. Not yet 16, I became pregnant and started into a marriage that meant quitting school for both of us, no jobs, shame and more emptiness. The marriage soon ended in divorce, and three days later I married a man whom I had dated briefly in my teen years.

He was so good to me! He took my baby boy as his own. He worked and gave every bit of himself. Someone loved me! And I loved him! Why, then, did I feel so empty inside? Why couldn't I stop yearning for something to make me happy? A sweet baby girl was born to us. Oh, we were so happy!

Physical work took its toll as I tried to care for my mother's household as well as my own. My mother died the spring of my 18th year. I woke up nights after she was gone and would see her sitting in the rocker. I would get out of bed, clutch the rocker and cry. In the daytime I saw things out of the corner of my eyes. I would turn, terrified, but nothing was there. More loss of sleep resulted.

What was happening? Was I losing my mind? Emptiness, emptiness! Nothing could fill this need inside.

One night I heard a woman screaming way off in the distance. My husband shook me—it was me. I



woke up one morning and took the cups from the cupboard and smashed them against the wall.

"What is it?" my husband asked. "Is it something I've done?"

Finally, one day I found myself lying on the floor crying uncontrollably. This time my senses were my own. I straightened up and a sense of battle became real to me. I had to fight whatever it was that was dragging me so low. I would fight! Yes, I would fight! But how?

What I know now to be the Spirit of God spoke to me: "Come."

God? Could it be? I knew nothing of God or His church. Oh, if only someone could suggest a church. I thought of the pastor who preached my mother's funeral. I had no idea what his name was or what church he was from. (I also had very little recollection of the funeral service or who was even there.)

The word "Nazarene" came to mind (the Spirit of God again). I never mentioned this to anyone. I didn't want them to know I was considering going to church. I looked up the closest Church of the Nazarene and decided to go.

I gathered my babies on Sunday morning and went there. The people were very friendly and I discovered that my mother's sister, who was a Christian, went to this church and had taken care of the funeral arrangements. Her life was so different from my mother's that I never had the pleasure of knowing her personally.

It wasn't long until I went to the altar of prayer. The pastor said that God loved me. I wanted to see if that was true.

If you have ever had a 1,000-pound weight lifted from your shoulders, you know what it's like to feel the burden of sin lifted. But the peace God gives you then can never be told by human lips. I knew nothing about God, nor did I know one verse from the Bible. But I found its Author that day. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

□

the editor's STANDPOINT

OUR SECURITY FOR THE NEW YEAR

Another year, another decade, begins.

What it shall bring forth none can say with certainty. Educated guesses and ignorant guesses can be made, but no one really knows for sure.

Politicians can guess wrong—witness the election of Harry Truman and Jimmy Carter to the presidency of the United States, which fooled the experts.

Businessmen can guess wrong—witness the financial hole that Chrysler Corporation dug for itself.

Religious leaders can guess wrong—witness the long succession of gloomy theologians who thought they were holding a wake for the Church.

The bald truth is, every person goes into the New Year as Abram went out of Ur, “not knowing whither he went.”

Abram knew the One to whom the future is as plain as the past. He had something better than chart and compass; he had a Guide whose wisdom could not be surprised, whose power could not be matched, and whose love could not be exhausted.

Our real security, our only security, as we face the New Year, is God.

For those who trust in Him, that is sufficient. For those who do not trust in Him, nothing will be sufficient. Their idols will fail. Their arms of flesh will tire and fail. Their boast of knowledge and clutch security will fail.

James has a message for those stuffed egos who fan themselves to be lord of their own lives: “Come now you who say, ‘Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit.’ Yet you do not know what your life will be like tomorrow. You are just vapor that appears for a little while and then vanishes away. Instead, you ought to say, ‘If the Lord will we shall live and also do this or that.’ But as it is, you boast in your arrogance; all such boasting is evil (4:13-16, NASB).

The God who comes to us in Jesus Christ as Savior and Lord is our only security for the future. Indeed He is our future!

NEW YEAR'S RESOLUTIONS

In 1980 I am resolved to probe the depths of communion with God. I want to give myself to a ministry of prayer as never before. As busy as I am with other responsibilities, I am increasingly convinced that the most important service I can render to the church is the one that my brothers and sisters do not see, hear, or read about—my personal ministry of intercession. To this ministry I want to give myself with renewed dedication and faith. I purpose to be a man of prayer.

In 1980 I am resolved to invest more heavily in the work of the kingdom of God. I wish to make larger investments of time, money, work, and friendship. The circle of those to whom I bear witness for Christ must be widened. The number of those to whom I give encouragement and for whom I express appreciation must be enlarged. Especially do I want to serve those who have few to care about them; to help the helpless, to befriend the friendless, to cheer the despondent, to lighten the burden of the poor. And I want to do it in wise ways that do not exalt me or

demean them, to do it as quietly and privately as possible.

In 1980 I am resolved to stretch my mind over some new ideas. I want to tackle some difficult books, read pages of material that challenges my own opinions and conclusions. I am not content to live with unexamined convictions or with borrowed convictions. I need to think through the problems and issues of life at first hand, not as an uninvolved spectator. Of course, I shall also read books that affirm and confirm the beliefs that I cherish and which the church in all its history has proclaimed. Those who insist that the church has been all wrong all along cannot be right themselves unless they themselves are also wrong tomorrow! Truth is truth eternally.

In 1980 I am resolved to live in such a way that if 1980 is the date chiseled upon my tombstone, I can look back upon the year from a higher and better perspective and say, “That was a good year!”

So help me, God, amen.

The editorial below is from the pen of Dr. D. Shelby Corlett, who died December 4, 1979. Dr. Corlett was editor of this magazine from 1936 to 1948. He exemplified the truth of this editorial.

A SHORT TIME TO LIVE

There are occasions when we are made to be more conscious of time and its value. The New Year season, birthdays, certain anniversaries, deaths, and the meeting of friends after years of absence all remind us of the rapid passing of time. One person, when faced with the brevity and uncertainty of life, said that he had such a short time to remain here that he must make wise use of all the time he had. Paul must have had something of this nature in mind when he exhorted Christians to redeem the time.

There is a sense in which time is the one thing of which we all have an equal portion. Each person has 24 hours each day, the same number of days in each month and year; the inequality consists of the number of years we may have in which to live; some die young while others live to a ripe old age. Time, then, for each of us is the season for living, the period for fulfilling the mission of our lives, the opportunity for accomplishing the special work assigned to us by our Heavenly Father.

The most important charge given to each of us in time is to save ourselves or to save our souls. In the light of the great problems and opportunities of this day, it may seem selfish and small to say that our most important charge is to save our souls, but if we take the right attitude toward life and its problems, if we accept properly its opportunities and make the best of them, we will save our souls. Jesus knew the world, its problems, its opportunities, its value, but as He thought of man and his soul, He asked, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" To take the world and forget God is to lose; to accept Christ and put the world in its rightful place in thought and activity is to save the soul.

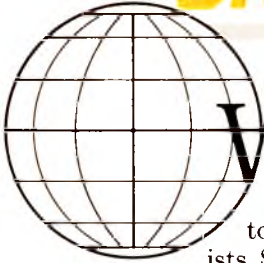
What do we mean by this statement, saving our souls? The first thought that comes to our minds is that of being right with God, of being saved from sin. To use the words of Jesus, it means to be saved from perishing, or from being lost. This is the primary meaning of saving our souls, of being saved through the blood of Jesus and thus brought into a right relation with God. There is a sense in which this is a once-for-all matter in that we make the definite choice to turn from sin and to

accept and follow Christ, in that we definitely believe on Him as our only source of salvation, accept His blood as the only atonement for our sin, and open our hearts for His life and power. There is another sense in which this being saved from sin is a progressive matter in that we walk in the light or "trust and obey" throughout the days of our lives.

There is a sense in which the saving of our souls means the investing of our lives in things that are eternal, of spending them judiciously that they may bring fruit unto eternal life; for to save means not to waste. It is in this sense of saving that Jesus made one of His great appeals to us all, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." If we are to save our souls in this great and vital sense, we do so by the giving of ourselves in a full devotion to Christ, by being absorbed by Him, His truth and His service; by throwing our lives with utter abandonment into His cause and by being mastered by His love until we may know what Paul meant when he said, "The love of Christ constraineth us." We save our souls when definitely and actively we live to the glory of God day by day.

Nothing can be more satisfying than to come to the end of a day, of a year, of a lifetime, with a feeling of having done our best, of having filled in some real measure the purpose of our lives for that time. Paul must have had such a feeling when in the closing moments of his life he wrote, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness . . ." To have such a feeling of satisfaction requires that the moments of the day, the days of life and other smaller units of life be gathered up into the main purpose of life—into the saving of our souls—for the whole of life is but the aggregation of the smaller portions of time. We are here for such a short time that we must make the most of each hour, of each day, of each year, of the whole life. Nothing will bring greater satisfaction at the close of life than to hear our Master say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." We have such a short time to live, let us make the most of it all! □

DAILY BREAD—FOR WHOM?



WHAT SHOULD the United States do with its surplus food? This question has recently become an increasingly disturbing one to demographers and environmentalists. Since World War II America has been blessed with a vast food surplus. We have sold it, or on occasion virtually given it away in massive quantities to nations unable to feed themselves. Such disposition of our food surplus has struck us as economically advantageous or in keeping with our Lord's compassion for the poor.

Some two years ago Professor Garrett Hardin of the University of California raised serious questions in a scientific journal about the most humanitarian uses for our surplus food. Hardin's basic position was that politicians and agricultural experts misstate the world food-to-people situation and thus contribute to fuzzy thinking about an enormously serious problem. We can, he asserts, choose to say that there is a world *food shortage*. It would be more constructive however to state that there is a world *people longage*. That is, there are already too many people pressing on world food supplies, and the situation grows more threatening each day as the world population rises.

Hardin argues that if the United States continues to freely make its surplus food supply available to nations with a chronic people longage, we will only stimulate them to further population increases. To encourage this trend, Hardin emphasizes, is utterly irresponsible, for further population growth merely insures mass starvation when food supplies become absolutely inadequate to world needs. A policy now of supplying food to already overpopulated nations will, it appears, ultimately guarantee that unborn millions will be condemned to desperate misery and finally to starvation.

What does Hardin recommend? First that the United States sell or give our food in generous

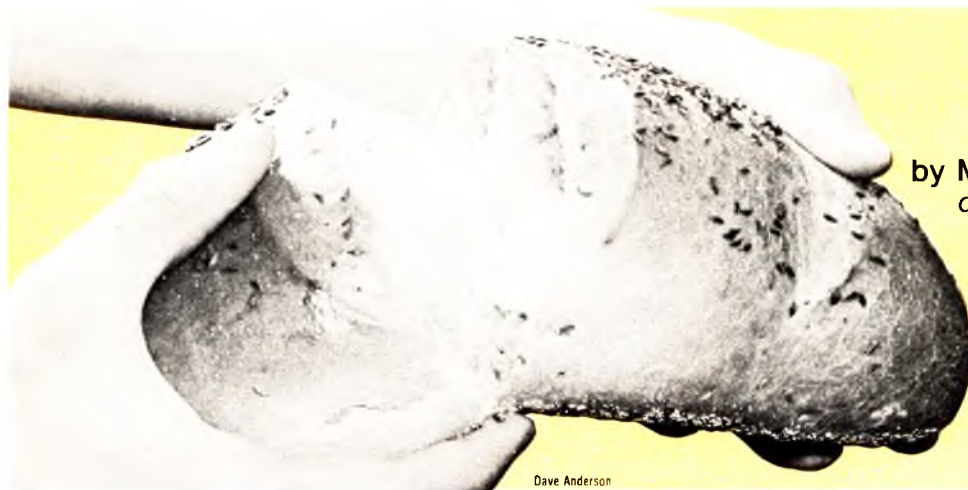
amounts only to those overpopulated nations who have experienced disasters, such as earthquakes. But overpopulated nations should be warned that American surpluses will not be made available to them in future years if they do not move decisively toward reducing their population through effective birth control programs.

American statesmen, and we as individual Christians, must face several hard questions raised by Hardin. In disposing of our food surplus, for example, is our major responsibility only to those presently in need? Shall we freely place food in the outstretched hands of the world's hungry, knowing that food given now may mean doubling the number of desperate hands? Are we being irresponsible stewards of the resources God has given us if we knowingly support food surplus distribution policies that will ultimately trigger population increases and thus contribute to massive worldwide starvation?

The more one considers the complex issues raised by Professor Hardin, issues that are essentially ethical in nature, the less certain one becomes that there can be a widely accepted Christian position on what should be done with American food surpluses. And the issues are further confused because many futurologists believe Hardin's predictions of mass starvation are misleading or simply false. Many argue that populations will ultimately stabilize and that new technologies and conservation measures will ensure that an adequate food supply will become available.

As Christians concerned for a suffering and lost world, we must be willing to address this central issue of food distribution and to pray for wisdom for our national leaders who daily make decisions affecting world hunger and future population levels.

Dear Lord, give us this day our daily bread. And help us to remember those whose daily bread is too little. Give us Thy supreme wisdom in distributing Your bounty. Amen. □



Dave Anderson

by MARVIN R. ZAHNISER
Columbus, Ohio

TWENTIETH GENERAL ASSEMBLY HOUSING INFORMATION



CONVENTIONS JUNE 19-21, 1980 GENERAL ASSEMBLY JUNE 22-27, 1980

GREETINGS:

The Kansas City Convention and Visitors Bureau is serving the church by handling all housing reservations for both delegates and visitors. Your request for housing should be made on the form opposite next page. The Housing Bureau has processed these applications for housing for

delegates in November and December. Visitors' applications received during January and February will have reservations released on March 1, 1980, and as they are received thereafter. If applications exceed the number of rooms in the hotels on this form, the

Bureau will assign reservations in other facilities at as near as possible the rate as requested on your form. As you plan for the General Assembly, please also pray for a mighty visitation of the Holy Spirit on our gathering.

GENERAL ARRANGEMENTS COMMITTEE
B. EDGAR JOHNSON, *Secretary*



HEADQUARTERS HOTELS:

The Radisson Muehlebach, Holiday Inn City Center, Ramada Inn Central, Sheraton Downtown, Continental, Crown Center, Hyatt, and President have been chosen for preferential housing consideration for officially elected General Assembly and Convention delegates. Rooms in excess of Delegate requests will be assigned to guests on an as-received basis.

SPECIAL NOTICES:

1. The Kansas City Convention & Visitors Bureau is the only one authorized to process reservations for the General Assembly. Please do not contact hotels directly, for this will only delay the service.
2. If for any reason you will not use the accommodations reserved, *please notify the Housing Bureau at once.*
3. Rooms will not be held after 5:00 p.m. unless arranged with the hotel.
4. Some hotels may require room deposits.
5. This reservation is cancellable up to 48 hours prior to arrival date. If this reservation is not claimed or cancelled in writing, one night's lodging will be charged. Address all correspondence to:

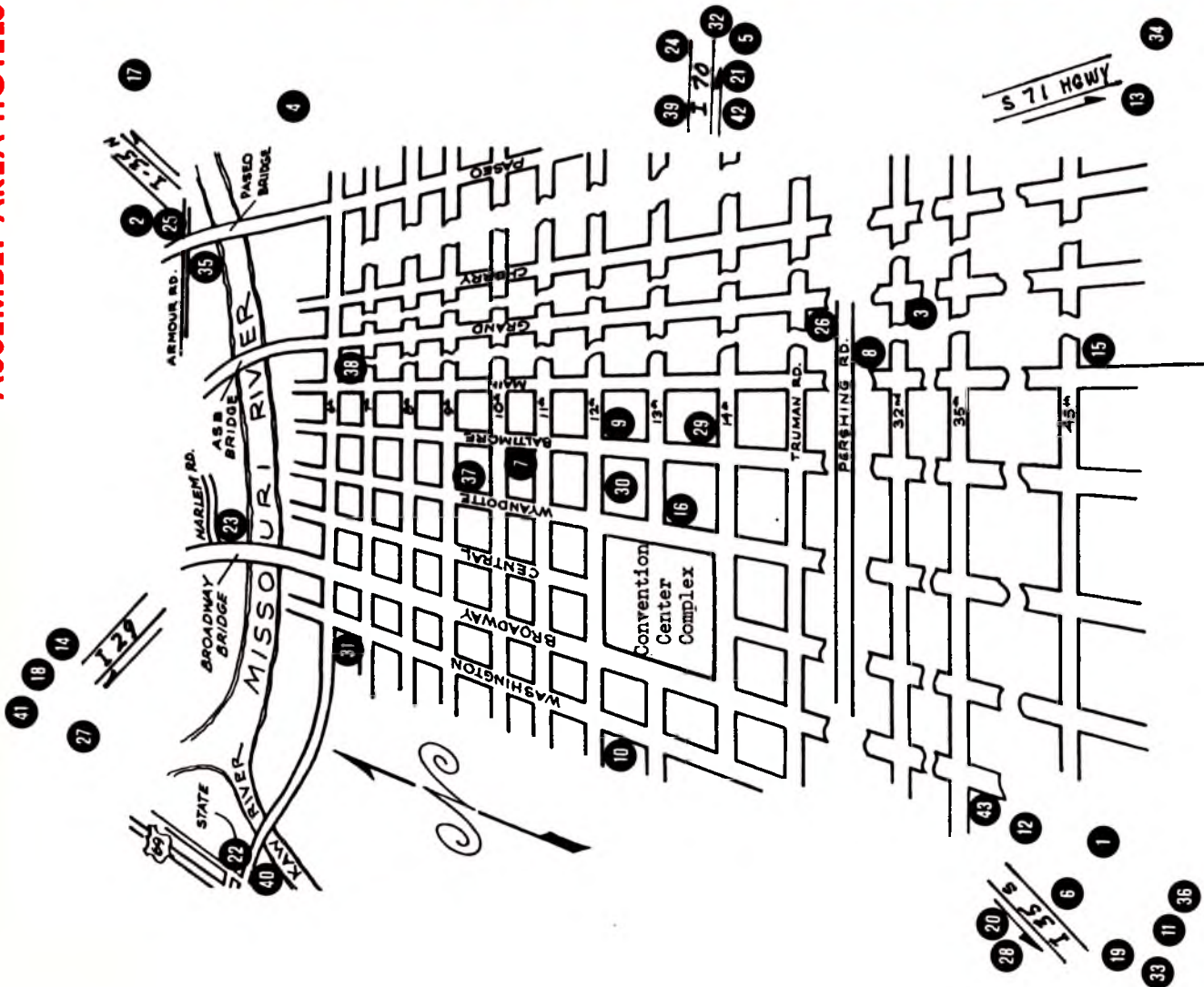
Nazarene Housing Box 26310 Kansas City, MO 64196

SEE OTHER SIDE FOR HOTEL KEY NUMBERS

COMPLETE HOUSING FORM AND MAIL NOW!

MAKE YOUR RESERVATIONS AND CHANGES THE AUTHORIZED WAY
THRU THE KANSAS CITY CONVENTION AND VISITORS BUREAU

ASSEMBLY AREA HOTELS AND MOTELS



HOTELS AND MOTELS	Single	Double	Twin	Extra Person	Suite	Total No. Rooms Available
1. Alameda Plaza	\$56-\$66	\$68-\$78	\$68-\$78	\$10	\$75+	200
2. Antioch Best Western	\$28	\$36	\$36	\$8		125
3. Bellview	\$16-\$20	\$22-\$26		\$4		40
4. Breckenridge Inn	\$37	\$45		\$6	\$55+	120
5. Canaan	\$19	\$22	\$27	\$2	\$22+	15
6. Colonial Inn	\$29	\$32	\$34	\$4		60
7. Continental	\$24-\$32	\$29-\$36	\$32-\$39	\$5		175
8. Crown Center	\$46	\$56		\$8		600
9. Dixon Inn	\$19	\$27	\$28	\$11	\$65+	96
10. Executive Best Western	\$26	\$31	\$32	\$5		40
11. Glenwood Manor Motor			\$40	\$6		75
12. Granada Royale				\$10	\$65.80	75
13. Heritage Inn	\$26	\$32		\$4		75
14. Hilton Airport Plaza Inn	\$47	\$58		\$11		250
15. Hilton Plaza Inn	\$47	\$58		\$11		175
16. Holiday Inn City Center						
17. Holiday Inn Northeast	\$28	\$39		\$4	\$82+	76
18. Holiday Inn KCI	\$30	\$38		\$4		100
19. Holiday Inn Lenexa	\$28	\$33	\$33	\$3		48
20. Holiday Inn Overland Park	\$32	\$37		\$4		100
21. Holiday Inn Sports Complex		\$45				100
22. Holiday Inn Towers	\$30	\$36	\$36	\$4		100
23. Holiday Inn Trademart	\$26-\$30	\$30-\$34	\$34-\$38	\$4		125
24. Howard Johnsons East	\$27	\$34	\$42	\$4		50
25. Howard Johnsons North	\$24	\$34	\$39	\$5		30
26. Hyatt Regency	\$44	\$50	\$44-\$50	\$10		150
27. Marriott Hotel KCI	\$40	\$45		\$5		75
28. Mission Inn	\$20.50	\$24	\$26	\$3		40
29. President	\$26	\$30	\$35	\$5	\$50+	150
30. Radisson Muehlebach						
31. Ramada Inn Central	\$31	\$38				685
32. Ramada Inn East		\$40	\$40	\$6		100
33. Ramada Inn Southwest	\$33	\$39		\$4		25
34. Ramada Inn Southeast	\$29	\$39	\$39	\$10	\$125	49
35. Rodeway Inn North	\$28	\$35	\$40	\$5		204
36. Rodeway Inn South	\$32	\$38	\$38	\$6		50
37. Savoy Hotel	\$12	\$15				75
38. Sheraton Downtown	\$31	\$37	\$31-\$37	\$5		38
39. Sheraton Royal	\$36	\$36	\$36	\$3	\$70+	200
40. Travelodge Gateway	\$26	\$30	\$32	\$5		170
41. Travelodge KCI	\$32	\$38	\$44	\$6		46
42. Rama Inn Stadium	\$25	\$28	\$32	\$4		40
43. Ambassador Hotel	\$18	\$21	\$24	\$3		90

**CHURCH OF THE NAZARENE
20th GENERAL ASSEMBLY & CONVENTIONS**

HOUSING RESERVATION FORM
JUNE 19-27, 1980

HOTEL OR MOTEL CHOICES: *(Please print or type)*

1st Choice _____ 3rd Choice _____

2nd Choice _____ 4th Choice _____

TYPE OF ACCOMMODATIONS REQUESTED:

_____ Single.....\$_____ 1 Bedroom suite.....\$_____

_____ Double (1 bed-2 persons).....\$_____ 2 Bedroom suite.....\$_____

_____ Twin (2 beds-2 persons).....\$_____

Date of Arrival _____ Approximate Time _____ Mode of travel _____

Date of Departure _____ Time _____

NOTE:

Reservations should be received by May 19, 1980.

Telephone requests will not be honored.

All requests must be in writing.

*Reservations will be held only until 5:00 p.m., unless special
arrangements are made directly with the hotel.*

Name(s) of occupants for each room requested. Please bracket names of those sharing rooms.

1. _____ 5. _____

2. _____ 6. _____

3. _____ 7. _____

4. _____ 8. _____

(Circle One)

I AM A DELEGATE: General Assembly; Convention (NYI, NWMS, Christian Life); Visitor

CONFIRM RESERVATIONS TO: *(Only one confirmation will be sent for each reservation)*

NAME _____

STREET OR BOX _____

CITY _____ STATE _____ ZIP CODE _____

MAIL TO: Nazarene Housing
Box 26310
Kansas City, MO 64196

*All changes of arrival and departure dates should be made in writing to the hotels.
Send any cancellations in writing to the above address.*

20th GENERAL ASSEMBLY

and Convention Services:

Thursday, June 19, 1:00 p.m.—All General Conventions begin their programs and business.

Thursday, June 19, 7:30 p.m.—Youth
—Roe Bartle Hall

Thursday, June 19, 7:30 p.m.
—NWMS—Arena

Friday, June 20, 7:30 p.m.—Christian Life—Roe Bartle Hall

Saturday, June 21, 7:30 p.m.—Education & the Ministry—Roe Bartle Hall

Sunday, June 22, 8:00 a.m.—First Communion Service—Roe Bartle Hall

Sunday, June 22, 10:30 a.m.—Duplicate Communion Service—Roe Bartle Hall

Sunday, June 22, 2:00 p.m.—First Missions Rally—Roe Bartle Hall

Sunday, June 22, 4:30 p.m.—Duplicate Missions Rally—Roe Bartle Hall

Sunday, June 22, 7:30 p.m.—Evangelism—Roe Bartle Hall

Monday, June 23, 8:30 a.m.—General Assembly Legislative Committees

Monday, June 23, Midmorning—First General Assembly Plenary Meeting

Interpretation of the services and events of the General Assembly will be in seven languages: (1) Spanish; (2) Portuguese; (3) German; (4) Japanese; (5) Zulu; (6) Korean; and (7) Chinese.

IN THE NEWS

PEOPLE AND PLACES

Alvin Bowman, son of Dr. and Mrs. Clarence Bowman of Nazarene Bible College, was awarded a Ph.D. degree in speech therapy at the University of Illinois at Urbana in the summer commencement exercises.

Alvin, age 26, also teaches at the Illinois State University, and Mary, his wife, is a secretary at Illinois Wesleyan University. They make their home in Normal, Ill. □

Mary Ann DeLong, of Marion, Ohio, First Church, is a receptionist and typist for the Social Service Department at the Marion County Welfare Department. She was named the outstanding handicapped citizen by the Marion Area Governor's Committee on Employment of the Handicapped.

Mary Ann has been blind from birth, caused by a degenerative disease of the retina. Her most recent accomplishment was learning to use an optacon, which allows visually impaired persons to read printed material through electronically controlled pulses. □

R. Glyn Moulton, son of Rev. and Mrs. Ralph L. Moulton, has received his Captain's rating where he flies with Air Florida Air Lines. At 30 years of age, Glyn has the distinction of being the youngest captain of any air lines flying a Boeing jet. □

Raymond T. Brown, son of Mr. and Mrs. Thomas Brown of San Antonio, has been promoted to Senior Nuclear Engineer at Nuclear International of Rockville, Md., where he works with the Reactor Analysis Department. □

HAZARDOUS MATERIALS FOUND IN ARCHIVES

Archives Director Steven D. Cooley, recently of Dayton, Ohio, has joined the staff of the general secretary's office. He has a master's degree in history and archives from Wright University.

Going through the memorabilia which has accumulated, Cooley has

found over 1,200 photographs taken by Dr. H. F. Reynolds which contain nitrates and are extremely volatile. These nitrate photographs, which are the most difficult problem an archivist can face, have nearly the same chemical composition as gunpowder and, under high temperatures, can self-ignite. Even under the best conditions, nitrate photographs can suddenly deteriorate to a useless state.

Steps are being taken to insure the preservation of these photographs and the safety of the rest of the collections. A photography studio has been found which can duplicate the pictures on a safe, long-lasting film without the usual loss of image. This will be done according to the recommendations of the National Archives in Washington, D.C. The hazardous nitrate photographs will then be turned over to the fire department for destruction.

Quick steps toward the preservation of these photographs has been recommended by the archivist because of their rare and historically significant content. They contain photographs of Nazarene missions during the years 1914 and 1917. They include photo-

graphs of missions in India, Africa, Japan, China, Cuba, Guatemala, and Trinidad. The African photos include over 100 pictures of Harmon Schmelzenbach and the work in Swaziland. Dr. Reynolds had the foresight to provide an index for the entire collection.

Cooley loves his work and is establishing a very fine archives on the first floor of the General Board Building.

His first task is to get the papers, etc., into safe, acid-free storage boxes. Then the more important ones will be microfilmed.

After this collection is processed and its preservation assured, it will become available for the archives researchers in Nazarene history. Mr. Cooley plans for this to be done in time to exhibit them in the archives display room during the 1980 General Assembly.

The material and beginnings of an archives at headquarters got impetus from papers gathered by Dr. Timothy Smith, who wrote *Called unto Holiness*, a history of the church in its first 20 years. A second volume, bringing the history past the half century, is being written by Dr. W. T. Purkiser and will be published in time for the 75th anniversary.

Mr. R. R. Hodges made the first efforts to get the papers and memorabilia together. John Seaman, now a missionary in Martinique, followed him in this project. Now Steven D. Cooley brings the idea to its full fruition. □

—NCN



Fifty couples from Nazarene Bible College engaged in a Marriage Enrichment Seminar, September 28-30. It was conducted by J. Paul and Marilyn Turner, codirectors for Marriage and Family Life for the denomination. Chaplain Jim Bond said the weekend experience was designed to enhance marital relations in the NBC family. Student comments reflect the realization of the goal: "Those hours were some of the most important in my life because I was able to rediscover my mate"; "There has been a real improvement in my personal life as well as my marriage"; "We haven't arrived yet, but we are more excited than ever about the journey." There is dialogue on campus about continuing marriage enrichment experiences for NBC couples.



(L. to r.) are: Chaplain Devine, master of ceremonies; Dr. Mark R. Moore; Chaplain Meredith; Dr. Earl C. Wolf.

DEAN OF NAZARENE CHAPLAINS RETIRES

Chaplain Meredith was the Chief of Chaplain Service at the Veterans Administration Medical Center, Leavenworth, Kans., where he served for 32½ years. For 30 years he was periodically rotating Chairman of Service. For the last two years of his ministry there he was the permanent Chief.

Prior to his ministry with the Veterans Administration, "Arch" was on active duty as an Army Chaplain for 4½ years (1941-45). He was in the National Guard and Reserve from 1945 to 1975. His total 38 years as a full-time chaplain is an enviable record of specialized ministry.

Archel Meredith is a graduate of Bethany-Peniel College and the Nazarene Theological Seminary. Throughout his career, Chaplain Meredith attended and served on the faculty of numerous workshops and seminars. He is past president of the Leavenworth Clergy Association and served on the Board of Directors of the N.E. Kansas Mental Health and Guidance Center.

Chaplain and Mrs. Meredith (Margaret) have one son, Ronald (27), who is a police officer in Kansas.

Chaplain Meredith has worked in all areas of hospital ministry—Psychiatry, General Medical and Surgical, Nursing Home Care, and Domiciliary treatment areas. He has given special emphasis to alcoholism, conducting various group therapy programs; and he has served patients and staff in many other areas.

Arch retired on July 31, 1979. After some traveling, he and Margaret plan to live in the McAllen-Edinburg area of the Rio Grande Valley in south Texas. But he plans to keep active in some form of ministry.

Representing the Church of the Nazarene at the retirement dinner at the Officers Club, Fort Leavenworth, given in honor of Arch, were Dr. Mark R. Moore, executive director, Department of Education and the Ministry, and Dr. Earl C. Wolf, director of Chaplaincy Services. An appropriate

plaque was presented by Dr. Moore and a Bible—gift of the Nazarene Publishing House—was presented by Dr. Wolf.

Among the 200 guests at the honor dinner were Miss Margaret C. Michelson, director of the Leavenworth VA Medical Center, and Chaplain Corbin Cherry, of Washington, D.C., chief of the Veterans Administration Chaplaincy Services. □

—Department of Education and the Ministry

FRESNO GRACE CHURCH HOSTS CAMBODIANS FOR THANKSGIVING

The Fresno, Calif., Grace Church is one of many churches in the United States and Canada sponsoring a Cambodian family. They wanted to give the family a Thanksgiving dinner.

Because it seemed a good idea to have other refugee families as guests, the idea snowballed until 60 were feted. Other sponsoring churches nearby joined in the dinner held in Grace Church Wednesday evening, November 22. Approximately 250 people, including refugee families and people from the sponsoring churches, attended the dinner.

The event received wide coverage in newspapers and television in the Fresno area.

Many Nazarene churches received offerings for the relief of the starving people of Cambodia during the Thanksgiving season. The money will be sent to the Hunger Fund at International Headquarters in Kansas City and from there to Cambodia through the World Relief Agency of the National Association of Evangelicals. □

—NCN

NEW MEDICAL TECHNOLOGY PROGRAM AT TNC

The Department of Allied Health at Trevecca Nazarene College recently signed an affiliation agreement with the Cumberland School of Medical Technology at Cookeville, Tenn., to provide a B.S. degree program in medical technology. Under this ar-

range, students may now meet all requirements to take the National Certifying Examination in order to become registered medical technologists. The Cumberland School is fully accredited and has in the past placed most of its graduates in positions of employment.

The professional portion of the new program is two years in length, with one year at Trevecca and the last year at Cumberland. Students will be considered for admission who have two years of college and have met the necessary course prerequisites. Enrollment in each class is limited to 10 and is determined by recommendation of a special admissions committee.

Dr. Ralph Ungar, the program director at TNC, is a registered medical technologist, a licensed laboratory director and holds a doctorate in microbiology. He formerly served as chief microbiologist at Walter Reed Medical Center, as chief of microbiology at Brooks Army Hospital, and as chief of the Microbiology Branch, Laboratory Sciences Division of the Academy of Health Sciences at Fort Sam Houston in Texas. He has taught in programs preparing medical laboratory personnel and medical pathologists. □

ATTENTION CHURCH TREASURER

Contribution Receipt Form

An important reference for regular contributors when figuring their income tax. Space is provided for filling in money given through the various departments. Be sure your treasurer has information about this form. 5½ x 8½".

R-70 Pad of 100 forms \$1.25

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A Study of the Fruit and Gifts of the Spirit



COURSE: Unit 115.5a

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 - Gives a practical, easily understood treatment on a subject that should be of timely interest to all Nazarenes.
- 144 pages Paper

\$2.50

Strategy Manual for Finding Your Ministry

A guide for those responsible for presenting this study to the local church. Teaching aids include 80 pages of notes, the textbook, and 10 overhead transparencies. Comes in an attractive half-inch, 3-ring vinyl binder for 8½" x 11" page inserts.

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Contributing writers:

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Executive Director, Department of Home Missions
- **PAUL ORJALA**
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- **ALBERT L. TRUESDALE**
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- **MILDRED BANGS WYNKOOP**
Theologian in Residence
- **MORRIS A. WEIGELT**
Associate Professor of New Testament



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Please send items as indicated below:

_____ **FINDING YOUR MINISTRY** **\$2.50**
_____ **STRATEGY MANUAL (S-595)** **\$11.95**
_____ **TOTAL** _____

SHIP TO: _____

CHECK or MONEY ORDER Enclosed \$ _____

CHARGE (30-day) **TO:** ☐ Church ☐ SS ☐ NYI _____ (other) Account

Church location (city) _____

(state/province) _____

Church name _____

BILL TO: _____

REGISTRATION FORM



Date _____

COURSE: Unit 115.5a *A Study of the Fruit and Gifts of the Spirit*
TEXT: FINDING YOUR MINISTRY

Church name _____

Address _____

District _____

Enrollment estimate _____ Beginning date _____

Number sessions _____

Class to be held ☐ NYI hour ☐ Wednesday night _____ Other

Send Report Blank, Registration Material to: _____

Register Now for

PHOENIX

and join us next month at the Adams Hotel in
Phoenix for the

2nd Annual Conference of
**THE ASSOCIATION OF
NAZARENE
BUILDING PROFESSIONALS**

February 7-10, 1980

If you are a Nazarene architect, engineer, licensed building contractor, or an attorney, real estate broker, planner, or in any way associated with the building and construction industry, you will want to attend.



PROGRAM

THURSDAY, February 7, 1980

3 p.m. Registration
Supplier Exhibits
Informal Program
Light Refreshments

FRIDAY, February 8, 1980

Morning: Traveling Workshop
Afternoon: Plenary Session
Evening: "The Frank Lloyd Wright
I Knew," by Edgar Tafel

SATURDAY, February 9, 1980

Morning: Plenary Session
Afternoon: Traveling Workshop
Evening: Installation of Officers
with Dr. George Coulter

SUNDAY, February 10, 1980

Morning: Communion Service
with Dr. George Coulter
General Superintendent

TRAVELING WORKSHOP PROGRAM (Friday and Saturday)

- Architect who designed the Covenant Baptist Church in Mesa will explain its solar energy conservation system.
- Arizona State University College of Architecture will present a solar energy program and tour.
- Tour of Grady Gammage auditorium designed by Frank Lloyd Wright.
- Tour new convention center at Arizona Biltmore designed by students of Frank Lloyd Wright.
- Visit to Taliesin West, F. L. W.'s live-in school of architecture.
- Visit to Salt River Indian reservation and Nazarene Mission at Lehi.
- Buffet luncheon with lecture by John Yellott on "Solar Energy in the Eighties."

ANBP
REGISTRATION:

Call toll free (800-821-3550) to register. Cost is \$75.00 per person; \$100 for both self and spouse. Rooms at Adams Hotel: \$45.00 per night single occupancy; \$55.00 double occupancy; children under 17 free.



Pictured (l. to r.) are Dr. R. T. Bolerjack and Prof. James L. Sankey. Dr. R. T. Bolerjack has joined the faculty of Nazarene Bible College in Colorado Springs as associate professor of practical theology. He most recently was president of Australian Nazarene Bible College for three years. A graduate of Bethany Nazarene College and Nazarene Theological Seminary, Dr. Bolerjack received the Master of Theology and Doctor of Ministry degree from Texas Christian University. He pastored churches in Missouri, Nebraska, and Texas. Prof. James L. Sankey is new assistant professor of Christian education and chairman of the Division of Christian Education Studies at NBC. He succeeds Prof. Don Whitlock, who is now an associate minister of education at Seattle First Church. Prof. Sankey joined the faculty after serving as minister of Christian Education for 14 years at churches in Nashville and Oklahoma City.

NAZARENE BUILDING PROS CONFERENCE

Nazarene building professionals who plan to attend the second annual conference of the Association of Nazarene Building Professionals (ANBP) February 7-10, 1980, in Phoenix should make their reservations right away, according to Harold Allen, coordinator for the conference.

Specific reservations must be made to the Adams Hotel in Phoenix by January 7 in order to guarantee favorable room assignment in the host hotel, Allen said. The conference is open to members and potential members of the association.

Reservations (except for Missouri residents) can be made by calling this toll-free number: 800-821-3550.

For registration information, see the advertisement in this issue of the *Herald*.

Besides plenary and special business sessions of the ANBP, the conference features a dinner lecture by Edgar Tafel, longtime assistant and biographer of architect Frank Lloyd Wright.

A traveling workshop will visit Arizona State University at Tempe for a presentation by the college of architecture and planning.

Also a visit to the Mesa Covenant Baptist Church will provide opportunity to observe and discuss solar and energy-conserving systems in operation.

After a tour of Grady Gammage Auditorium, one of the last major projects of Frank Lloyd Wright, John Yellott, a pioneer in solar energy research, will be the luncheon speaker in the Arizona Room of the Memorial Union Building.

An exhibit and sale of pottery, rugs, jewelry, and painting by outstanding Nazarene Indian artists from the Southwest will also be open to those attending the conference.

Suppliers of church furnishings and equipment will be exhibiting at the request of the international officers.

The conference will conclude with a Communion service Sunday led by General Superintendent George Coulter and the three Nazarene district superintendents in the Phoenix area, Rev. Juan Madrid of the Western Latin American District, Rev. Julian Gunn of the North American Indian District, and Rev. Crawford Vanderpool of the Arizona District. □

CNC RECEIVES UNIVERSITY APPROVAL

President Neil E. Hightower, of Canadian Nazarene College, reports the Senate of the University of Manitoba voted to approve the continuance of CNC as an Approved Teaching Centre for a period of five years (commencing July 1, 1980), subject to periodic review by the Senate's Committee on Approvals.

The one area of concern which the university expressed about CNC was


the necessity of increased commitment to library book and periodical purchases. College officials gave assurance of meeting the increase to \$15,000 per year by the 1985-86 school year.

There is no accrediting association in the Canadian context, and the practical import of CNC's relationship with the University of Manitoba is that of quasi-accreditation of its academic work. □



A soul-stirring revival was led at Nazarene Bible College by Dr. Edward Lawlor, general superintendent retired, October 1-5. God moved with power as faculty and students renewed their commitment to holiness of heart and life. There was a "back to the Bible" movement with the genuine renewal the Word always brings. "God never does anything through us until He does something in us," the evangelist emphasized. Using Matthew 9:28-30; 13:51; and John 21:15, Dr. Lawlor emphasized the "Believing Yes," the "Understanding Yes," and the "Loving Yes." As many sought God, the school year was beginning with an openness—a "yes" to the Holy Spirit and a willingness to do God's will in God's way.

—George W. Privett
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EVANGELISTS' SLATES

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RENEWING the SPIRIT of REVIVAL

BARCOCK, KENNETH & MILDRED: Spanish Ministries, Florida. Month of January.

BALLARD, DON: Reserved, Jan. 1-6. Cullman, AL (First), Jan. 8-13; Tuscaloosa, AL (First), Jan. 20-25.

BOWKER, JR., A. STEPHEN: Colling, MI (Youth Revival), Jan. 28-Feb. 2.

BREWINGTON, JANE: Conway, AR (First), Jan. 26-27. Grand Rapids, MI (West), Jan. 29-Feb. 3.

BROOKS, GERALD & JUNE: Bowling Green, KY (Grace), Jan. 15-20.

BUCKLEY-BURKE EVANGELISTIC TEAM: Twentynine Palms, CA, Jan. 15-20; Buena Park, CA (Crescent Ave.), Jan. 22-27; Eureka, CA, Jan. 29-Feb. 1.

BUCKLEY, RAYMOND: Ridgefield, WA, Jan. 13-17.

CAUDILL, STEVE & SUE: Rock Island, IL (Quad-Cities Zone Crus.), Jan. 21-27.

CAYTON, JOHN: Orlando, FL (Union Park), Jan. 1-6; Shokan, NY, Jan. 8-13; Dunbar, WV, Jan. 15-20; Bakers Mills, NY (Wes.), Jan. 22-27; Cadyville, NY (Wes.), Jan. 29-Feb. 3.

CLINE, JERRY: Louisville, KY (South Side), Jan. 8-13; Louisville, KY (Peniel Revival Center), Jan. 18-20; Berry, AL (Boley), Jan. 29-Feb. 3.

COLLINS, LUTHER: Sunland, CA (Sun Valley), Jan. 8-13.

COX, CURTIS B.: Pineville, LA (Colfax), Jan. 29-Feb. 3.

CRANE, BILLY: Fort Wayne, IN (Zone Youth Week), Jan. 8-13; Gap Mills, WV, Jan. 15-20; St. Albans, WV (Seth), Jan. 29-Feb. 3.

CROFFORD, DON: Downsview, ONT (Emmanuel), Jan. 6; Waterloo, NY (Wes.), Jan. 13; Williamson, NY (Pultneyville Reformed), Jan. 20; Auburn, NY (CMA), Jan. 27.

DARNELL, H. E.: Peoria, IL, Jan. 3-13; Clinton, IA, Jan. 14-20; Duncan, OK, Jan. 24-Feb. 3.

DELL, JIMMY: Coolidge, AZ, Jan. 3-6; Clovis, NM (First), Jan. 9-13; Amarillo, TX (South Georgia), Jan. 17-20; Dallas, TX (Woodland Park), Jan. 23-27; Red Bluff, CA (First), Jan. 31-Feb. 3.

DIXON, GEORGE & CHARLOTTE: Revivals, North Arkansas Dist., Month of January.

DUNMIRE, RALPH & JOANN: Greer, OH (Wes.), Jan. 29-Feb. 3.

EASTMAN, RICK: Columbus, OH (First), Jan. 15-20; Gardendale, AL, Jan. 22-27.

ELLINGSON, LEE: Indianapolis, IN (Southport), Jan. 7-13; Madison, IN, Jan. 15-20; Tuttle, AR, Jan. 22-27; Greenbrier, AL (Pleasant Hill), Jan. 29-Feb. 3.

FELTER, JASON: Reserved for Florida meetings, Month of January.

FILES, GLORIA & ADAMS, DOROTHY: Reserved, Dec. 28-Jan. 14; Pinellas Park, FL (First Child Crus.), Jan. 15-20; Reserved, Jan. 21-28; Largo, FL (First Child Crus.), Jan. 29-Feb. 3.

FINE, LARRY: Emporia, KS (First), Jan. 10-13; Hacienda Heights, CA, Jan. 23-27.

FISHER, WILLIAM: Overland, MO (St. Louis Holiness Crus.), Jan. 14-18; Lancaster, CA (First), Jan. 22-27; Taft, CA, Jan. 29-Feb. 3.

FORTNER, ROBERT: Iuka, IL (Bethel United Meth.), Jan. 14-20; Iuka, IL (Harmony United Meth.), Jan. 28-Feb. 3.

FRODGE, HAROLD: Knox, IN, Jan. 15-20.

FULLER, JAMES: Alapaha, GA (Open Door Christian School), Jan. 8-11.

GATES, KENNETH: Bowling Green, FL (Peach Valley Camp), Jan. 10-20.

GAUTHORP, WAYLAND: Ward, AR (Hickory Plains), Jan. 29-Feb. 3.

GOODMAN, WILLIAM: Mulvane, KS, Jan. 22-26.

GORMAN, HUGH: Port Alberni, B.C., Jan. 13-16; Victoria, B.C. (Esquimalt), Jan. 18-20; Richmond, B.C., Jan. 22-27; Nanaimo, B.C., Jan. 29-Feb. 3.

GREEN, JAMES & ROSEMARY: Kankakee, IL (First), Jan. 2-6; Pascagoula, MS (First), Jan. 15-20; Cape Girardeau, MO (S.E. Missouri Holiness Conv.), Jan. 21-27; Oklahoma City, OK (Lakeview Park), Jan. 31-Feb. 4.

GRINDLEY, GERALD & JANICE: Concerts in Florida, Jan. 6-13; East Point, GA, Jan. 15-20; Rock Hill, SC (West Main), Jan. 22-27; Rockledge, FL (Cocoa), Jan. 29-Feb. 3.

HAINES, GARY: Sacramento, CA, Jan. 6-9; San Anselmo, CA, Jan. 10-13; Denver, CO, Jan. 18-20; Tampa, FL, Jan. 22-27; North Little Rock, AR (First), Jan. 29-Feb. 3.

HANCE, RAY: Cache, OK (Amos Komah Memorial), Jan. 8-13; Sand Springs, OK, Jan. 22-27.

HANCOCK, BOYD: Morrilton, AR (First), Jan. 29-Feb. 3.

HOECKLE, WESLEY: Aransas Pass, TX, Jan. 20-27.

HOLLEY, CLEVELAND D.: Fort Valley, GA, Jan. 22-27; Macon, GA (Trinity), Jan. 29-Feb. 3.

IRWIN, ED: Tullahoma, TN (Mount Vernon), Jan. 14-20.

JANTZ, CALVIN & MARJORIE: Dewey, OK, Jan. 8-13.

LAKE, GEORGE: Deputation Tours, Month of January.

LASSELL, RAY & JAN: Mango, FL (Camp), Jan. 3-13; Sebring, FL, Jan. 15-20; Montgomery, AL, Jan. 22-27.

LAXSON, WALLY & GINGER: Rossville, GA (North Georgia Indoor Camp), Jan. 2-6; Sanford, FL, Jan. 8-13; Wrightville, GA, Jan. 15-20; Walla Walla, WA, Jan. 29-Feb. 4.

LEMASTER, BEN: Hughson, CA, Jan. 8-13; Panorama City, CA, Jan. 15-20; Reno, NV (Reno Sparks City-Wide Crus.), Jan. 27-Feb. 3.

LOMAN, LANE & JANET: Frederick, OK, Jan. 2-6; Dalgren, IL (Meth.), Jan. 8-13; Columbus, OH (Whitehall), Jan. 18-20; Bone Gap, IL (United Meth.), Jan. 22-27.

LUSH, RON: Santa Ana, CA (First), Jan. 9-13; San Jacinto, CA, Jan. 16-20; Glendale, CA, Jan. 23-27.

MANLEY, STEPHEN: West Memphis, AR (First), Jan. 1-6; Gainesville, GA (First), Jan. 8-13; Decatur, GA (First), Jan. 15-20; Eau Gallie, FL, Jan. 22-27; Lakeland, FL (Lake-side), Jan. 29-Feb. 3.

MANN, L. THURL & MARY KAY: Lubbock, TX (First), Jan. 6-10; Irving, TX (Faith), Jan. 13-16; Fort Worth, TX (Meadowbrook), Jan. 17-20; Paragould, AR (First), Jan. 22-27; Pearl River, LA, Jan. 29-Feb. 3.

MARKS, GARY & MARCIA: St. Paris, OH, Jan. 29-Feb. 3.

MATTER, DAN: St. Petersburg, FL (Lealman), Jan. 20-27.

MCDONALD, CHARLIE: Selmer, TN, Jan. 8-13.

McKINNEY, ROY T.: Jacksonville, FL (Grace), Jan. 1-6; Kissimmee, FL (First), Jan. 14-20.

MEREDITH, DWIGHT & NORMA JEAN: Indianapolis, IN (South Port), Jan. 8-13.

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Fresno, CA (Calvary), Jan. 6-11; El Cajon, CA, Jan. 13-17; San Diego, CA (University Ave.), Jan. 20-24; Chandler, AZ, Jan. 27-31.

MILLER, HENRY & RUTH: Reamstown, PA (St. Paul's Evangelical Congreg.), Jan. 1-6.

MILLHUFF, CHUCK: Reserved, Jan. 1-22; Nashville, TN (Col-

lege Church and TNC), Jan. 23-27; Kansas City, KS (Bethel Glen), Jan. 30-Feb. 3.

MOORE, NORMAN: La Mirada, CA, Jan. 15-20; Hemet, CA, Jan. 22-27; Saginaw, MI (Shields), Jan. 29-Feb. 3.

MULLEN, DE VERNE: Downsview, ONT. (Emmanuel), Jan. 20.

MYERS, HAROLD: Reserved, Jan. 1-6; Saline, MI, Jan. 8-13; Plymouth, MI (Wes.), Jan. 15-20; Reserved, Jan. 22-Feb. 3.

NEFF, LARRY & PAT: Concert in Florida, Jan. 6; Roanoke, VA (Concert), Jan. 13; Dover, DE (Calvary), Jan. 15-20; Eau Gallie, FL, Jan. 22-27; Okeechobee, FL, Jan. 30.

ORNER TRIO MINISTRIES: Zephyrhills, FL, Jan. 13 (a.m.); Lakeland, FL (Crystal Lake), Jan. 13 (p.m.).

OYLER, CALVIN & VIRGINIA: Pawhuska, OK, Jan. 11-13.

PASSMORE EVANGELISTIC PARTY: Selmsgrove, PA, Jan. 8-13; Auburn, IL, Jan. 16-27; Carmi, IL, Jan. 29-Feb. 3.

PERDUE, NELSON: Plainfield, IN, Jan. 4-6; Clinton, IA, Jan. 8-13; Havana, IL, Jan. 15-20; Greenville, OH, Jan. 22-27; Rock Hill, SC, Jan. 29-Feb. 3.

PITTS, PAUL: San Diego and Los Angeles, CA, Concert Tour, Jan. 6-20; Hacienda Heights, CA, Jan. 23-27.

PORTER, JOHN & PATSY: Tupelo, MS (First), Jan. 1-6; Charleston, SC (First), Jan. 8-13; Palmetto, FL (First), Jan. 15-20; Hernando, FL (First), Jan. 22-27; Reserved, Jan. 29-Feb. 3.

QUALLS, PAUL: Jacksonville, FL (Grace), Jan. 1-6; Ozark, AL (Indoor Area-wide Meeting), Jan. 8-13; Kissimmee, FL (First), Jan. 15-20; Reserved, Jan. 21-26; Zephyrhills, FL, Jan. 27-Feb. 3.

RICHMOND, RON: Reading, PA (Calvary), Jan. 2-6; Fayetteville, PA (Teen Retreat), Jan. 11-13; Merrillville, IN, Jan. 18-22; Matttoon, IL (First), Jan. 23-27; Danville, IL (Southside), Jan. 30-Feb. 3.

ROBINSON, TED: Odessa, TX (First), Jan. 8-13.

ROTH, RONALD: Bloomfield, MO, Jan. 31-Feb. 10.

ROTHWELL, MEL-THOMAS: Oklahoma City, OK (Crown Heights), Jan. 8-13.

SMITH, CHARLES HASTINGS: Pinellas Park, FL (First), Jan. 9-13; Clearwater, FL (First), Jan. 16-20; Eustis, FL, Jan. 23-27.

SMITH, DUANE: Reserved (NTS), Month of January.

SMITH, OTIS & MARGUERITE: Richmond Heights, OH, Jan. 8-13; Coolidge, AZ, Jan. 22-27.

SPRAGUE FAMILY EVANGELISTIC TEAM: Orange Park, FL, Jan. 8-13; Barberton, OH (First), Jan. 15-20; Akron Dist. Early Youth Retreat, Jan. 22-27; Chrisman, IL, Jan. 29-Feb. 3.

STARK, EDDIE & MARGARET: Tabor, IA, Jan. 8-13.

TEGALL, DAVID: Oklahoma City, OK (Western Oaks), Jan. 22-27; Yukon, OK (First), Jan. 29-Feb. 3.

STEVENSON, GEORGE: East Point, GA, Jan. 15-20; Rock Hills, SC, Jan. 22-27; Rockledge, FL (Cocoa), Jan. 29-Feb. 3.

SUTHERLAND, CHRIS: New Brighton, PA, Jan. 8-13; Beipre, OH, Jan. 25-27; Easton, MD, Jan. 31-Feb. 3.

TAYLOR, ROBERT W.: One-Night Learn to Live Rallies, Month of January.

VARIAN, BILL: Sierra Vista, AZ (First), Jan. 8-13; Titusville, FL (First), Jan. 15-20; Lakeland, FL (South Florida Heights), Jan. 22-27.

WELCH, DAVID V.: Havana, IL, Jan. 15-20.

WEST, C. EDWIN: Winterhaven, CA, Jan. 3-6; White Rock, NM (La Vista), Jan. 16-20; Long Beach, CA (First), Jan. 27.

WHEELER, CHUCK & WILLY: Columbus, GA (Macon Rd.), Jan. 4-6.

WISEHART, LENNY & JOY: Vandalia, OH, Jan. 4-6; Springfield, OH (First), Jan. 8-13; Alexandria, IN, Jan. 15-20; Rushville, IN, Jan. 25-27; Highland, IN (Lake Zone Revival), Jan. 29-Feb. 3.

WOODWARD, S. OREN: Churchville, VA, Dec. 30-Jan. 6.

WYLIE, CHARLES: Bethany, OK (Calvary), Jan. 16-20; El Paso, TX (Valley), Jan. 29-Feb. 3.

WYRICK, DENNIS: Dalton, GA, Jan. 16-20.

YATES, BEN J.: Sharpstown, PA, Jan. 20.

NEWS OF EVANGELISM



Ozark, Ala.: First Church experienced a real revival with *Joe Ben Cagle* in a combined vacation Bible school, "Kids' Crusade," and family revival. Rev. Cagle geared his messages to youth, children, and parents. The Holy Ghost filled the altar in every service with earnest seekers and

happy finders. Mrs. Cagle and daughters Mary Jo, Teri Jo, and Paula Jo thrilled young and old every service with their music and singing. Our Sunday school is running double last year's average. If anyone has relatives, friends, or members at Fort Rucker, Ala., Army Base, please contact me, phone 205-774-4105. □

—Paul J. Stewart, *pastor*

Waldron, Ark.: First Church had a revival with *Evangelist Bill Campbell*. Many new people were saved,

believers were sanctified, and several were reclaimed. There were seekers in every service. Attendance was unusually high. □

—Gerald A. Bohall, *pastor*

Fontana, Calif.: First Church had a revival with *Evangelists Lane and Janet Loman*. The church experienced new hope and strength to reach the community. People found the love of Christ working in their lives with renewed vigor. □

—Ralph D. Teagardin, Jr., *pastor*

EVANGELISTS' DIRECTORY

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NOTE: Names with no classification (R or C) are receiving ministerial pension but are actively engaged in the field of evangelism

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THE CHURCH AT WORK / General Statistics, 1979
CHURCH OF THE NAZARENE

	Canadian	Inter- continental	National- Mission & Pioneer	United States	General Church	Total	Gain
DISTRICTS	4	49	54	70		177	5
CHURCHES	140	1,680	543	4,727		7,090	39
MEMBERSHIP							
Full Members	8,784	95,828	18,116	468,767		591,495	
Probationary Members	50	53,373	15,514	682		69,619	
Total	8,834	149,201	33,630	469,449		661,114	19,954 (3.11%)
MINISTERS							
Ordained	196	927	189	7,653		8,965	
Licensed	58	784	321	2,475		3,638	
Missionaries	--	247	322	--		569	
SUNDAY SCHOOLS	136	1,413	615	4,615		6,779	
Children-Enrollment	8,518	125,209	35,660	269,731		439,118	
Aver. Wkly. Attn.	4,593	77,772	21,380	147,422		251,167	
Cradle Roll	341	998	--	13,745		15,084	
Youth-Enrollment	2,927	52,578	12,619	155,998		224,122	
Aver. Wkly. Attn.	1,663	33,201	7,326	75,030		117,220	
Adult-Enrollment	4,254	58,913	12,948	303,871		379,986	
Aver. Wkly. Attn.	2,787	37,485	7,059	176,546		223,877	
Summary-Officers & Teachers	1,540	1,812	3	62,343		65,698	
Home Department	290	684	--	12,332		13,306	
Outreach	546	948	--	57,360		58,854	
Totals-Enrollment	18,416	241,142	61,230	875,380		1,196,168	-4,832
Aver. S.S. Attn.	9,043	148,458	35,765	398,998		592,264	
Aver. Outrch. Attn.	408	736	--	44,762		45,906	
Aver. Sunday Sch. Attn.	9,451	149,194	35,765	443,760		638,170	404
NYI SOCIETIES	81	1,099	236	3,263		4,679	
Membership	1,792	37,589	9,976	101,312		150,669	24,293
NWMS SOCIETIES	129	1,502	246	4,444		6,321	
Membership	6,716	59,647	12,564	351,129		430,056	9,488
VACATION BIBLE SCHOOLS	40	825	145	2,909		3,919	
Membership	2,616	71,774	20,546	256,723		351,659	-2,993
CST CHURCHES	40	11	--	1,925		1,976	
Credits	665	720	--	60,369		61,754	-5,242
PROPERTY VALUES							
Local Churches	\$21,352,160	\$53,339,169	\$9,537,346	\$879,783,780		\$964,012,455	
Local Parsonages	4,617,275	8,407,784	1,484,288	153,002,385		167,511,732	
District Centers & Other	964,000	--	--	29,648,051		30,612,051	
District Parsonages	265,500	--	--	3,489,511		3,755,011	
Educational Institutions	--	--	--	--	\$130,952,112	130,952,112	
Nazarene Publishing House	--	--	--	--	2,680,897	2,680,897	
International Center	--	--	--	--	3,113,154	3,113,154	
Total	\$27,198,935	\$61,746,953	\$11,021,634	\$1,065,923,727	\$136,746,163	\$1,302,637,412	
PROPERTY INDEBTEDNESS							
Church & Parsonage Local	\$3,791,083	\$1,979,407	\$673,794	\$207,654,582		\$214,098,866	
All District Property	244,468	--	--	5,931,039		6,175,507	
Educational Institutions	--	--	--	--	\$52,400,138	52,400,138	
Total	\$4,035,551	\$1,979,407	\$673,794	\$213,585,621	\$52,400,138	\$272,674,511	
CHURCH FINANCES (Paid)							
Local	\$3,763,922	\$6,847,886	\$431,344	\$170,515,940	--	\$181,559,092	
District	358,042	919,608	31,831	11,698,233	--	13,007,714	
Educational	123,497	65,806	4,778	6,638,237	--	6,832,318	
General	529,872	479,151	36,098	23,751,392	\$1,185,809	25,982,322	
Total	\$4,775,333	\$8,312,451	\$504,051	\$212,603,802	\$1,185,809	\$227,381,446	\$22,712,813
ANALYSIS OF TOTAL							
Paid by Church	\$4,348,634	\$8,048,615	\$503,009	\$186,473,926		\$199,374,184	
Paid by Sunday School	192,430	80,341	299	6,935,219		7,208,289	
Paid by NYI	32,319	26,817	257	1,135,335		1,194,728	
Paid by NWMS	181,803	156,678	486	17,384,313		17,723,280	
Supplemental Giving	20,147	--	--	675,009	\$1,185,809	1,880,965	
PER CAPITA							
Local	428.50	71.46	23.81	363.75		306.95	
District	40.76	9.60	1.76	24.96		21.99	
Educational	14.06	.69	.26	14.16		11.55	
General	60.32	5.00	1.99	50.67		43.93	
Total	543.64	86.75	27.82	453.54		384.42	

COURT UPHOLDS CHURCH OWNERSHIP

Judge James Chenault of the Clark Circuit Court in Winchester, Ky., ruled on October 24 that the property of the Winchester Church of the Nazarene belonged to the District Advisory Board of the Eastern Kentucky district.

The case arose when John Toler, former minister, resigned and surrendered his credentials. The Church Board and the congregation divided over the resignation, with some of the congregation supporting Mr. Toler and claiming the property.

When no solution to the dispute appeared likely, the church was disorganized by the Board of General Superintendents and the District Advisory Board sued for possession of the church property.

The judge ruled that the provisions of the *Manual* regarding property must apply in the type of church gov-

ernment the Church of the Nazarene has established. He explained that while the government of the church allows large leeway for the local church in calling a pastor and conducting its affairs, property is held in the name of the denomination and cannot be diverted by the local congregation without district approval.

—NCN

FOR THE RECORD

MOVING MINISTERS

DELBERT L. BIEBER from Temple (Pa.) Trinity to Lavelle, Pa.
ARTHUR BROWN, JR., from evangelism to Trenton, N.J.
RAYMOND BURTON from Canon City (Colo.) Lincoln Park to Burlington, Colo.
JACK E. CAPP from Philippi, W.Va. to Tallahassee (Fla.) South Heights

JIMMY CARIKER from Warsaw, Mo., to Fort Scott (Kans.) West Park
RAY EARLSTON, JR., from Fairview Heights (Ill.) First to Frostburg, Wash.
ROBERT L. ELLIS from Anderson (Ind.) Fifth Street to evangelism
C. DALE GERMAN from Fremont (Calif.) Central to San Ramon, Calif.
GEORGE GRIBBEN from New Lebanon, Ohio, to Kutztown, Pa.
DUANE HASKINS to Herrin, Ill.
RON Y. IWAGOSHI to Rocky Ford, Colo.
WILLIS KENNEDY to Palisade, Colo.
ROBERT L. LARSON from Mountain View, Calif., to Davis, Calif.
JAMES A. MORRIS from Wheeling, W.Va., to Grafton, W.Va.
HARLIE E. PATTERSON from Rocky Ford, Colo., to Golden, Colo.
ROBERT W. PITTS from Boise (Ida.) Hillview to Craig, Mo.
WILLIAM FRANK POWELL from evangelism to Seattle (Wash.) West
KENNETH A. SKIPWORTH from student, Nazarene Bible College, Colorado Springs, to Knowles, Okla.
JAMES V. TAYLOR from Fritch, Tex., to Trout, La.
L. DEAN THOMPSON from Rolla, Mo., to Eufaula, Okla.
GERALD W. WOODS from Clovis (N.M.) First to Flint (Mich.) Central

MOVING MISSIONARIES:

ROBERT BROWN, Guyana (retired), Furlough Address: 52 Goodwood Rd., Wollaton, Nottingham, England, Great Britain
JACOBUS COETZER, R.S.A. N., Field Address: P.O. Box 196, Warrenton, 8530, Republic of South Africa
PHILLIP CORY, Chile, Furlough Address: 3725 N.W. 64th St., Oklahoma City, OK 74116
JOHN ESTEY, Swaziland, Furlough Address: c/o Wayne Morse, 10 Bromfield St., Quincy, MA 02170
WESLEY HARRIS, Bolivia, New Appointee, Language Study Address: Apartado Postal 100, San Francisco de Dos Rios, San Jose, Costa Rica
SPURGEON HENDRIX, Chile, Field Address: Casilla 523, Concepcion, Chile
NORMAN HOWERTON, Argentina, Field Address: Donato Alvarez 884, Buenos Aires, Argentina
FRANK HOWIE, Mozambique, Furlough Address: c/o Mrs. L. Grime, 1 Mill Lane, Elloughton, North Humberdale HU15 1JL, England
STEVE LANGFORD, Costa Rica, New Appointee, Language Study Address: c/o Instituto de la Lengua Espanola, Apartado Postal 100, San Francisco de Dos Rios, San Jose, Costa Rica
RUTH MATCHETT, R.S.A. N., Field Address: c/o Juanita Pate, Private Bag 7412, Blouberg Mission, Pietersburg 0700, Republic of South Africa
SAMUEL OVANDO, Colombia, Field Address: Apartado Aereo 007784, Cali, Valle, Colombia
DOUG PERKINS, Costa Rica, New Appointees, Language Study Address: Apartado Postal 100, San Francisco de Dos Rios, San Jose, Costa Rica
RICHARD REYNOLDS, Swaziland, New Furlough Address: 117 Carson St., Apt. 3, St. Albans, WV 25177
MARY LOU RIGGLE, Guatemala, Furlough Address: Box 62, Rte. 1, Williamsburg, IN
TOM RILEY, Swaziland, Furlough Address: 296 Clovernook, Nashville, TN 37210
CARL ROMEY, Brazil, Field Address: Caixa Postal 5165, Curitiba P.R., Brazil, 80 000
MARK RUDEEN, Panama, Furlough Address: 4480 Winding Circle, Colorado Springs, CO 80917
NANCY SEALE, Papua New Guinea, Furlough Address: 81 Copeland Rd., Beecroft, N.S.W., Australia, 2119



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The 1979 class of ordinands of the recent Southwest Indiana District Assembly are pictured (l. to r.): Dr. George Coulter, general superintendent; Rev. Herschel P. Duncan; Rev. and Mrs. Leslie F. Grimsley; Rev. and Mrs. Rodney Osborne; Rev. and Mrs. Paul D. Shear; Rev. and Mrs. James L. Hedrick; and Dr. B. G. Wiggs, district superintendent.

JANIE SEMLAR, Republic of South Africa, North, Furlough Address: c/o Louis Semlar, 206 E. James, Dwight, IL 60420

HAROLD HANFIELD, Chile, Field Address: c/o Seminario Biblico Nazareno, Casilla 1132, Correo Central, Santiago, Chile

OSCAR STOCKWELL, Mozambique and Mines, Field Address: P.O. Box 331, Florida 1710, TVL, Republic of South Africa

VEORA TRESSLER, Costa Rica, New Appointee, Language Study Address: Apartado 100, San Francisco de Dos Rios, San Jose, Costa Rica

FRANCES VINE, Philippines, Furlough Address: c/o Rev. Daniel J. Derksen, 5443 Meadeade Dr., Burnaby, B.C., Canada V5B 2E6

ANNOUNCEMENTS

The Columbus, Ohio, Linden Church will celebrate its 50th anniversary January 18-20. Former pastors and friends are invited to attend. Further information may be obtained by writing Rev. Ken Carney, 1743 E. Lakeview Ave., Columbus, OH 43224.

RECOMMENDATIONS

I hereby recommend LARRY AND PHYLLIS RICHARDS as full-time song evangelists in the Church of the Nazarene. They have been used widely in our area, and they are deserving of any consideration for revivals or special services. They may be contacted at 2479 Madison Avenue, Indianapolis, IN 46225 or telephone (317) 786-2914.—John F. Hay, Indianapolis district superintendent.

REV. SAMUEL BURCH, licensed minister on the Minnesota District, will be entering full time in the field of evangelism in the spring of 1980. He has completed his studies at Mid-America Nazarene College and is presently supplying in one of our churches on a part-time basis. He has also held a number of revivals in surrounding states. He is available for singing as well as preaching. I recommend him to the field of evangelism. He can be reached at: 8477 Regent Ave. N., No. 126, Brooklyn Park, MN 55443.—Virgil K. Grover, Minnesota district superintendent.

I am glad to recommend ALAN NELSON to all our Nazarene churches. He is a gifted young evangelist with an earnest, compassionate spirit. He is an excellent musician and ventriloquist. He uses his talents very effectively for the Kingdom. Brother Nelson is a loyal Nazarene churchman. He can be contacted at: Box 1320, Olivet Nazarene College, Kankakee, IL 60901 (815) 939-6270.—Forrest W. Nash, Chicago Central district superintendent.

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154.

VITAL STATISTICS

REZA'S FATHER SUCCUMBS

ROQUE REZA ESPINOZA, 98, father of Dr. H. T. Reza, executive director of International Publications Board, died Thursday, November 15, in Mexico City. Burial was in Cuernavaca on Saturday, November 17.

He is survived by four sons: David and Virgilio of Cuernavaca, Mexico; Nat of California; and H. T. Reza of Kansas City.

Provisionally, Dr. Reza, with his wife and two sons, Robert and Mark, were in Mexico City on business and visited his father. They attended the funeral in Cuernavaca, Mexico.

—NCN

REV. WALTER HURN DIES

WALTER H. HURN, 86, died November 17 in Nevada, Mo. Memorial services were held at the Milster Chapel in Nevada Monday, November 19. Rev. Charles Yourdon and General Superintendent Dr. George Coulter officiated.

Rev. Hurn, who was the father of Dr. Raymond Hurn, executive director of the Department of Home Missions, had pastored churches in Oklahoma, Kansas, Idaho, and Oregon for 40 years. For 7 years he was assistant pastor of visitation at Nampa, Idaho First Church.

He is survived by his wife, Bertha Sultana

Gray; a daughter, Mrs. Helen Ogburn of Nevada, Mo.; three sons: R. W. Hurn of Overland Park, Kans.; Edward Hurn of Seattle; and Paul Hurn of Evans, Wash.; 12 grandchildren and 9 great grandchildren.

—NCN

DEATHS

GEORGE TRAVIS COUNTS died Oct. 14 in Virginia Beach, Va. Funeral services were conducted in Santa Ana, Calif., by Rev. Kenneth Jenkins and Rev. Robert Scott, district superintendent. Survivors include his wife, Alpha Gilbert Counts; two sons, Ronald I. and John D.; five brothers; and four sisters.

MRS. FLORENCE DAVIS, 89, died Aug. 4 in Bethany, Okla. Funeral services were conducted by Dr. G. B. Williamson, general superintendent emeritus; Rev. Sam Stearman; and Dr. John Stockton. Interment was in Duncan, Okla. She served the general NYPS for many years. Her husband, C. W. Davis, Colorado district superintendent for 22 years, preceded her in death in 1965. She is survived by one brother and one sister.

MRS. BEULAH R. GARRETT, 62, died Nov. 3 in Kansas City. Funeral services were conducted in Cushing, Okla., by Rev. Gordon Wetmore of Kansas City First and two of her nephews, Dr. Forrest Ladd and Rev. Calvin Nicholson. She is survived by her husband, Earnest; one son, David; two daughters, Judy Kirtley and Marcia Boteler; five grandchildren; and six sisters.

REV. LEROY HARRIS, 78, died Oct. 21 in Nampa, Ida. Funeral services were conducted by Rev. Vernon Wilcox. Rev. Harris pastored in Michigan, Wisconsin, Minnesota, Idaho, and Oregon, and built eight churches. He is survived by his wife, Ruby E.; one daughter, Carla Davies; two grandsons; two brothers; and three sisters.

HAROLD W. GRETZINGER, 77, died Oct. 28 in Sepulveda, Calif. Interment was in Van Nuys, Calif. Funeral services were conducted by Rev. Richard W. Scharn. He is survived by two sons, Harold, Jr., and Robert; and one daughter, Janet.

RUTH LILLIAN HEINZE, 74, died July 30 in Charlotte, Mich. Funeral services were conducted by Rev. Selden Novotny and Rev. James Gonyea. She is survived by her husband, Ordail; 4 sons, Arnold, Orville, Francis, and Richard; 2 daughters, Rachael Roan and Bonnie De Priest; 23 grandchildren; 9 great-grandchildren; 1 brother; and 5 sisters.

LILY BETH JAMES died Nov. 7 in Whittier, Calif. Funeral services were conducted by Rev. C. W. Ogden and Rev. L. A. Ogden. She is survived by her husband, John A.; one son, Paul; four grandchildren; one brother; and three sisters.

MRS. MABEL PAULINE KELLEY, 72, died Aug. 26 in Olivehurst, Calif. Funeral services were conducted by her pastor, Rev. Russel R.



Pictured are the ordinands of the recent North Carolina District Assembly: (l. to r.) Dr. George Coulter, general superintendent; Rev. and Mrs. Harold Graves, Jr.; Rev. and Mrs. Billy Webb; Rev. and Mrs. Howard Plummer; and Rev. Bill Sullivan, district superintendent.

McCollom. She is survived by her husband, Sam; 2 sons, Leonard and Charles; 7 daughters, Mrs. Juanita Sayers, Mrs. Jean Seaton, Mrs. Goldie Gunn, Mrs. Iva Nichols, Mrs. Margaret Smotherman, Mrs. Shirley Sanchez, and Rosemary Kelley; 46 grandchildren; 53 great-grandchildren; 1 great-great-grandchild; 5 brothers; and 1 sister.

AMELIA MARION ("O Death, Where Is Thy Sting?" Oct. 1, 1978 issue) died October 7 in Italy. Interment was in Long Island, N.Y. Survivors include her husband, William; a sister in Italy; and a sister in Germany.

REV. WALTER MARKHAM, 78, died Nov. 18 in Porterville, Calif. Funeral services were conducted by Rev. W. H. Deitz and Rev. Wil Spaite, district superintendent. Rev. Markham pastored churches in San Francisco, Livermore, and Woodville, Calif., and was an evangelist for 30 years. He is survived by his wife, Ethel G.; one daughter, Ethel L. Dees; one grandson; and two great-grandchildren.

BLANCHE H. MILLER, 76, died Sept. 29 in Rushville, Ind. Funeral services were conducted in the Morristown, Ind., church by District Superintendent John Hay and Rev. Leon Davis. She is survived by one daughter, Mrs. Harry Hardin; seven grandchildren; and two great-grandchildren.

MAE MARIE BRYANT PETERSON, 84, died Nov. 16 in Junction City, Kans. Funeral services were conducted by Rev. Sumner Morrison and Rev. O. J. McGuire. Survivors include 6 sons, Clyde, Le Roy E., Earl J., Leonard E., Paul N., and Kenneth E.; 1 daughter, Mrs. Harry J. (Esther Marie) Stevens; 16 grandchildren; 12 great-grandchildren; 2 brothers; and 2 sisters.

MR. IRA STRICKLAND, SR., 75, died Sept. 27 in Jacksonville, Fla. Funeral services were conducted by Revs. Aubrey R. Ponce, Sr.; T. J. Giddens; and J. D. Heavener. He is survived by his wife, Frankie; one son, Ira, Jr.; one daughter, Virginia; and a number of grandchildren and great-grandchildren.

RAY WALCHER, JR., 58, died Oct. 4 in a tractor accident in West Plains, Mo. Funeral services were conducted by Rev. J. C. Summerlin and Rev. L. W. Faulkner. He is survived by his wife, Henrietta; one daughter; two granddaughters; his parents; one brother; and two sisters.

BIRTHS

to REV. RON AND DIANE (KIRBY) ALTES, Kansas City, Mo., a girl, Amy Diane, Nov. 9

to JOHN E. AND SANDY C. (SCHINDLER) CUNNINGHAM, Kansas City, Mo., a girl, Sara Christina, Nov. 23

to GREG AND KAY (LIGMAN) DANIELS, Little Rock, Ark., a girl, Lindsey Erin, Aug. 24



January 6
"Adam Is Everyone"
 by W. E. McCumber

January 13
"Cain, the Murderer"
 by W. E. McCumber

January 20
"Enoch Walked with God"
 by W. E. McCumber

NEWS OF RELIGION

U.S. DEBUT OF ARTIFICIAL BLOOD MADE IN JEHOVAH'S WITNESS CASE. Artificial blood was used for the first time in the United States recently on a patient at a University of Minnesota hospital who refused a blood transfusion on religious grounds.

The blood substitute, a mixture of chemicals called fluorocarbons that can carry large amounts of oxygen, was given to a 67-year-old Jehovah's Witness to replace blood lost during surgery four weeks earlier. Robert Lee, spokesman for the hospital, said Dr. Robert Anderson, the patient's surgeon, told him the procedure was done because blood was needed after an infection developed following blood-vessel surgery on the patient's leg.

Mr. Lee quoted Dr. Anderson as saying that the surgery probably saved the patient's life. Jehovah's Witnesses believe the Bible forbids blood transfusion on the basis of several verses in Leviticus which warn against "eating blood" and the patient refused one for that reason. □

ONE IN TWO CANADIANS NEVER GOES TO CHURCH. Half of Canada's people have no vital connection with any church, says a church demographer. Dr. Dennis Oliver says recent research indicates that the percentage of Canada's population with no religious affiliation is much larger than the six percent reported in the 1971 census.

"Secular indifference to organized religion is not only the accepted 'faith option' of most Canadians, it might well be the most rapidly growing," said the Presbyterian minister, a church-growth coordinator. Dr. Oliver predicted that "increasing numbers of Canadians will become European-style secularists, for whom theistically oriented beliefs and behavior have become irrelevant."

According to Dr. Oliver, attendance of "old line" churches such as United, Anglican, Presbyterian, and Lutheran has been eclipsed in recent years by "evangelical" bodies. He suggested that these groups might be regarded as the new "main-line" churches of Canadian Protestantism. The researcher also found that the average weekly attendance in all Protestant churches—both "old line" and "evangelical," is less than one-half of the Roman Catholic total. □

CZECH BRETHREN REPORTED DEMORALIZED BY GOVERNMENT CONTROLS. The Evangelical Church of the Czech Brethren Czechoslovakia's largest Protestant group, is badly demoralized because of an effective control of its clerical leadership by the country's Communist government. Many ministers have lost the right to carry out their duties and new graduates of the state-controlled theological school are often denied ordination.

Church attendance and other activities in rural areas are very small. In the anonymity of the cities and especially Prague, more persons including young adults attend worship but often in districts removed from their residence. This picture emerges from interviews with West European Christians who have visited in the last weeks in Czechoslovakia.

The Charta is the group protesting the abuse of civil rights in Czechoslovakia and providing aid for the families of persons imprisoned. Several of its members were recently jailed, an action which resulted in protests and the cancellation of official visits from the leaders of several Western countries.

There are no official statistics published concerning church membership in Czechoslovakia, but unofficial reports are that the Church of the Czech Brethren has lost about 50,000 members in the last few years and now has about 300,000 on its rolls. In all, Protestants are estimated to number about 1.2 million in Czechoslovakia which has a total population of 15 million. The great majority, 11.5 million, are, at least nominally, Roman Catholic. □

to REV. HERBERT AND VERA (BEALS) HEAVNER, Napoleon, Ohio, a boy, Matthew Alan, Nov. 19
to MARK AND BETH (RICE) PENNINGTON, Morenci, Mich., a girl, Amy Elizabeth, Nov. 6
to TREVOR AND RITA (UPCHURCH) STANLEY, New Castle, Ind., a boy, Benjamin Lee, Nov. 24
to BILL AND SHERI (EVANS) VERNOR, Seattle, Wash., a boy, Michael Evans, Sept. 29
to ALAN AND BARBARA (MYLER) WYETT, Yukon, Okla., a boy, Kevin Alan, Nov. 3

MARRIAGES

JANA HERRICK and DAN WOODWARD at Farmington, N.M., May 26
BONNIE LEE CUSHMAN and JAMES ALLEN EDWARDS at Hacienda Heights, Calif., July 21
MARY JO ROBINSON and RICHARD A. CHEEVER at Keene, N.H., Nov. 10

ANNIVERSARIES

REV. AND MRS. KENNETH V. BATEMAN, SR., celebrated their 50th wedding anniversary October 20, at the South Bend, Ind., First Church Fellowship Hall. The reception was hosted by their children: Mr. and Mrs. Edwin Bateman, Granger, Ind.; Eileen Bateman, Ludwigsborg, Germany; and Rev. and Mrs. Kenneth Bateman, Jr., Dallas. Rev. Bateman, Sr., who is

retired, has pastored 37 years, of which 30 years were spent at South Bend First. They have five grandchildren.

DR. AND MRS. ERWIN G. BENSON, of Kansas City, celebrated their 50th wedding anniversary, August 5, at the Arvada, Colo., First Church Family Center. A reception was hosted by their children, Mr. Dave Benson, Mr. Ron Benson, and Mrs. Betty Robertson.

ELWYN AND NODENE BOWLING celebrated their 50th wedding anniversary November 17, 1979. A surprise party was given in their honor by June Norrick and Adaile Wilkins. The celebration was held in the fellowship room at Horseshoe Bend, Ark., First Church. The Bowlings started the Church of the Nazarene in Horseshoe Bend. Mr. Bowling's sister from Phoenix, Ariz., was there for the occasion.

MR. AND MRS. EVERETT CAMPBELL of the Mount Carmel, Ohio, church celebrated their golden wedding anniversary October 28 by renewing their wedding vows at the church. A reception in their honor followed.

The Campbells have been Nazarenes for over 39 years. They served in various capacities in the Cincinnati Fairfax Church for 22 years before they became charter members of the Mount Carmel church.

REV. AND MRS. CLAYTON R. STOUFFER, members of the Salem, Ohio, church, cele-

brated their 50th anniversary October 21. A reception was held in their honor by their children, Mr. and Mrs. Donald Stouffer of Shaker Heights, Ohio, and Mr. and Mrs. Bud (Bettie) Woodcock of Owego, N.Y. They have four grandchildren and two great-grandchildren. Almost 200 attended the afternoon reception from 35 cities and towns from several states.

Rev. Stouffer and his wife, Florence, began their ministry in June, 1930. They have served as pastor and evangelist, mostly in Ohio, Pennsylvania, New York, and Maryland. They are now retired but remain active in evangelism and supply work.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Charles H. Strickland, Chairman; George Coulter, Vice-chairman; William M. Greathouse, Secretary; Orville W. Jenkins; V. H. Lewis; Eugene L. Stowe.

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THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

In Sunday school a question was raised about "soul sleep," rather than "being present at once with the Lord." I found myself unable to defend my belief adequately. Frankly, it is not something that I find very important, but to the members of my Sunday school class it is a very important issue. Could you please elaborate on this subject to help us all? Thank you.

Please examine carefully the following passages of Scripture: Matthew 22:32; Luke 9:28-36; Luke 16:19-31; 1 Thessalonians 4:14-17; 2 Corinthians 5:8; Philippians 1:23; Hebrews 12:23; Revelation 6:9-11. These all imply a state of conscious existence after the death of the body. Death as "sleep" seems to apply to the body, not to the soul or spirit. And "sleep" is a metaphor which denies the finality of death, anticipating awakening and reunion at the resurrection. □

1 Corinthians 3:14-15 seem to be difficult for the average layman to understand. Please comment on this passage of scripture. Thank you.

Paul had laid the foundation for the church in Corinth by his own preaching and teaching. Now others, by their preaching and teaching, will build upon that foundation. Paul exhorts them to build carefully, and reminds them that the quality of each man's work will be tested and revealed in the day of judgment.

That a man's work may be lost but he himself saved would indicate that a *believer*, with good intentions but through ignorance, could teach wrongly. His work would perish, therefore, but he would not. The words, "yet so as by fire," do not refer to any kind of penal or purgatorial flames,

but mean something like our expression "by the skin of his teeth." That is, the one whose work is inferior and combustible will be narrowly saved, for the line between inadvertent and deliberate heresy is always a thin one.

The church can be damaged by a misguided but sincere believer in Christ. Such a believer would be saved. On the other hand, the church, as God's temple, as the Spirit's residence, can be "defiled" by those who are wilfully wrong and wicked. Such persons will not be saved but "destroyed" (vv. 16-17), which probably means eternally lost. One is a builder, but a poor one, and he will be saved despite the loss of his work. The other is not a poor builder but an evil destroyer, and he will not be saved (unless of course, he repents before God destroys him). The passage teaches neither a doctrine of salvation by works, nor purgatory, nor unconditional eternal security. □

In 1 Kings 18:22, how come Elijah told Ahab and his prophets of Baal that he was the only prophet of the Lord left, and told God that also (1 Kings 19:10), when Obadiah had already told Elijah he had hid a hundred of the Lord's prophets in a cave (1 Kings 18:13)?

I can only guess at Elijah's "how come," and my guess is this: His words to Ahab indicate a personal contempt for those who were supposed to be prophets of the Lord but did not bear the risk, along with himself, of openly confronting and contesting Baalism. At this moment, when Elijah was the only one *publicly* opposing idolatry and neutrality in religion, he seems to have found it impossible to regard the hidden 100 as genuine prophets. When Elijah repeated the words to God he was speaking out of self-pity and "combat fatigue." □

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THE CHURCH SCENE

Greenwood, Ind., First Church celebrated its first homecoming, September 1-2. The church, organized 12 years ago, started the weekend with a homecoming concert featuring a newly formed group named "Harvest." Sunday morning, former pastor, Rev. and Mrs. William Sunberg and family, ministered in special music and preaching. Special events in each of the divisions of the Sunday school were planned, with Mrs. Sunberg teaching adults; Fred Fullerton, NYI president, Chicago Central District, teaching teens; and Donella Peal, ventriloquist, working with the children.

Included in the morning worship, Mr. and Mrs. Howard Stuck, charter members of the church, were honored on their 60th wedding anniversary. Following a dinner in the fellowship hall, there was an afternoon service. More than 200 people attended each of these events. Rev. Don Dunnington has been the pastor for one year. □

Anchorage, Alaska, Hillcrest Church dedicated a new Communion table in the morning service, September 23. Pastor A. L. Haynes called long distance to Don and Leone Smith of Nampa, Ida. (recent members of the Hillcrest Church, Anchorage). The Smiths were able to participate in the dedication of the new Communion table which they had purchased for the church upon their retirement and departure. Leone had been a charter member of the church. The dedication service was followed by a meaningful Communion service administered by Pastor Haynes and his staff. □

FIRST FRENCH CANADIAN CONGREGATION ORGANIZED

The first French Canadian congregation of the Church of the Nazarene was organized on October 14, 1979, in Laval, a subdivision of Montreal. Special ceremonies were led by District Superintendent Roy Fuller, Pastor Adrien-David Robichaud, and Dr. Raymond Hurn, executive director of the Department of Home Missions.

For almost five years French radio broadcasts have been beamed throughout Quebec province with special concentration upon the cities of Montreal and Quebec City to the north.

Although there have been French-speaking persons for many years in some Canadian churches, the Church of the Nazarene did not previously have a French Canadian church. Earlier a Haitian French Creole-speaking church was organized with Haitian pastor Pierre Michel Paul. That congregation averages between 50 and 60 in attendance on Sunday.

The organization of the French Canadian church included 14 charter



Quebec Province Pioneer Area—pastors and wives with District Superintendent and Mrs. Fuller (l. to r., front row) are: Mrs. Nina Fuller, Mrs. Francois Holder, Mrs. Priscilla Robichaud, and Mrs. Yeghia Hajian. Back row: Pierre Michel Paul, Eugene Morris, Roy Fuller, Lee Holder, Adrien Robichaud, and Yeghia Hajian.



Older part of Quebec City

members, 8 of whom joined the church on profession of faith, with 6 joining by transfer from surrounding Nazarene churches.

In addition to spirited singing and scripture, a special message was brought by Dr. Raymond Hurn.

Earlier in the day, Montreal First Church celebrated the 10th anniversary in their new building, which had also featured Dr. Hurn as dedication speaker 10 years ago. At that time, the Department of Home Missions had launched probing efforts to start a French language work in Canada.

Rev. Adrien-David Robichaud, who was then a student at Canadian Naz-



Quebec City overlooking St. Lawrence Seaway.



Montreal, Laval area—charter church membership



Roy Fuller silhouetted in old Quebec

arene College and later at Nazarene Theological Seminary, began translation and radio work.

Rev. Roy Fuller was appointed superintendent in 1977. Both he and his wife, Nina, have become fluent in the French language.

Canada Central District, in their district assembly in the spring of 1979, set apart three churches in Quebec province to become a part of the new Quebec pioneer district. These are Montreal First Church, pastored by Rev. Lee Holder; Franklin Centre, a rural church south of Montreal (a new pastor is now being selected); and the Montreal Armenian Church, pastored by Yeghia Hajian. These three

churches have now been joined by a French Creole-speaking Haitian church and the French Canadian congregation organized on October 14.

Quebec City is scheduled for organization as soon as a congregation can be gathered. Pastor Eugene Barth is the pioneer pastor in Quebec City.

Radio and television spots have played an integral part in giving visibility to the Nazarenes in Quebec. The strategy has been to advertise Bible studies, free Bibles, and spiritual tracts. In some cases, saturation mailings have blanketed entire areas of Quebec City and Montreal. From these have come many prospects and inquirers after the conversion experience and/or holiness.

One desperate need in Quebec now is for united prayer for these workers and churches as they attempt to establish work in a land where evangelical Christianity is not well known (over half the population has no connection with any church).

There are 510 municipalities in Canada with 5,000 population without a Church of the Nazarene. Quebec has 6 million population. Montreal has 2 million population with about 4 million in the greater metro area. Quebec City also has a population in excess of 1.5 million.

Dr. Hurn said that "Quebec is one of the greatest unreached mission fields for Nazarenes in North America." □

GOD'S TIMING

by BILL MOOTS

Nebo, Illinois

WHILE PASTORING at Olivet, Ill., I came in contact with a young couple, Ron and Sylvia Ford, and their two small children. This couple had been Christians at one point in their lives but now were away from the Lord. Ron was suffering severely at times from Hodgkin's disease that had been diagnosed in 1969, just two weeks after he and Sylvia were married. Because of the disease, Ron had to be hospitalized rather frequently in a veterans' hospital. He had periods of remission, however, and was very productive in remodeling their home, doing mechanical work, doing odd jobs for the neighbors, or keeping busy as a student at Danville Junior College.

I worked hard at winning Ron's friendship. We shared a mutual interest in hunting and fishing. We did many things together—watching cartoons which he enjoyed; plowing, tilling, and planting a garden; and sawing logs for the parsonage fireplace. He loved to work this way, but we had to work at a slow pace with frequent intervals for rest and iced tea. We had become good friends and it seemed to change his whole attitude toward preachers and the church. He and his family came to supper at our house one night and we had a wonderful time of fellowship.

Then God's timing took over on May 26, 1977, when the Holy Spirit spoke to me about presenting the gospel to Ron and Sylvia Ford. As I approached their house I noticed that conditions were perfect, for it was warm and their children were playing outside. After I entered the home we watched TV awhile, then turned it off and relaxed with some iced tea and conversation. Then I felt the prodding of the Holy Spirit to talk to them about spiritual matters. As soon as we began to talk about salvation, tears came into their



eyes, and they both said they had been thinking about their spiritual needs. Again I was reminded of God's timing.

I was simply amazed at the power of God at work in these two people as we moved through the plan of salvation. It wasn't long until Ron and Sylvia Ford were brand-new Christians. Ron's desire to read the Bible and do basic Bible studies overwhelmed me. His thirst for spiritual knowledge prompted him to ask for one of my commentaries, which I gladly

**"By ALL MEANS...
Save Some"**

loaned. Ron's testimony to me was, "Whether God heals me or not, I will live for Him."

Ron's disease finally won out, and he died on August 3, 1977, not three months from his spiritual rebirth. Sylvia has since joined the Olivet church and was a delegate to the district assembly in July, 1978. God's timing may not always be our timing, but I believe that His timing is right! □

HODGES IN EUROPEAN TRADE SEMINARS

At the invitation of the U.S. Department of Commerce, Ralph R. Hodges, president of Management Decisions Development Corp., Fairfield, Ohio, participated in a series of East/West Trade Seminars in several East European countries November 26 to December 8.



The seminars were conducted in Bucharest, Romania; Prague, Czechoslovakia; and Berlin, German Democratic Republic.

Mr. Hodges is a member of the Institute of Management Science, the Technical Association of the Pulp and Paper Industry, and Paper Industry Management Association.

He is also a member of the General Board of the Church of the Nazarene, and the Departments of Home Missions and Stewardship. He and his family are members of the Fairfield, Ohio, church. □

—NCN

CHURCH EMPLOYS FRESH MISSION STRATEGY

A group called "REAP" (Resources for Evangelism And Project) met in Kansas City in December to sharpen a fresh missionary strategy. The purpose is to get closer to people of similar theological understandings in areas where it is difficult for the more conventional church operations, involving full-time missionaries sent from headquarters, to work.

Dr. Jerald Johnson, executive director of the Department of World Mission, describes the program as "occasional missionary presence." He asked Dr. John Riley, president emeritus of Northwest Nazarene College, and educational consultant for the department, to chair the group.

Other members are: Rev. Wilfredo Manaois, district superintendent of the Western Visayan District in the Philippine Islands; Rev. Ferrill Chapman, district superintendent of Trinidad and Tobago; Mr. Neville Bartle, missionary to Papua New Guinea; Rev. Bronell Greer of India; Mr. Sampson Udokpan of Nigeria; and others.

The major thrust of the new strategy is to send a visiting group of churchmen to meet and become acquainted with groups in several nations. It will be an attempt to learn more about Christians of similar understanding in lands where at present the church cannot send permanent missionaries, and

for these people to know the Church of the Nazarene.

First on the list will be South India in February, followed by Nigeria in April. Several other countries are on the schedule as the structure and value of the visits become more visible through experience. □

—NCN

DLAMINI PROMOTED IN SWAZI GOVERNMENT

Dr. E. V. Dlamini has been promoted to the post of secretary to the Cabinet in the government of Swaziland, South Africa. He serves directly under the prime minister and keeps the record of cabinet meetings.

Prior to his promotion, Mr. Dlamini was permanent secretary for education in Swaziland.

E. V. Dlamini is a lay member of the General Board, representing International Zone I. He is a member of the departments of Communication and Home Missions.

Dr. Dlamini received an honorary degree from Eastern Michigan University, Ypsilanti, Mich., in 1977 for work he did in curriculum revision and structuring for Swazi national education. □

—NCN

WRITERS' CONFERENCE SCHEDULED

The date for the sixth Nazarene Publishing House-sponsored writers' conference has been announced by NPH manager M. A. (Bud) Lunn. The event is scheduled for August 18-20, on the campus of Mid-America Nazarene College, Olathe, Kans. Co-directors for the conclave are Drs. Albert F. Harper and J. Fred Parker.

The last conference was held in 1977 on the campus of Olivet Nazarene College in Kankakee, Ill. There were 250 registrants for that meeting.

D. SHELBY CORLETT SUCCUMBS FOLLOWING HEART ATTACK

Dr. D. Shelby Corlett, 85, died December 4 in Pasadena, Calif. He had suffered a severe heart attack September 22, from which he was recovering until complications set in.

Dr. Corlett served the church as a pastor and evangelist, and as the first executive secretary of the Nazarene Young People's Society, which posi-



tion he filled for 13 years, 1923-36. He was editor of the *Herald of Holiness* 1936-48. Following his resignation in 1948, he taught at Northwest Nazarene College, Nampa, Ida. He later moved to Pasadena, Calif., where he was associate pastor at Bresee Avenue Church; he retired in 1973.

He is known as a holiness writer whose books and articles have given direction to Wesleyan thought for more than half a century. Among his publications are *ABC's of Christian Living*; *ABC's of Christian Doctrine*; *ABC's of holiness*; *ABC's of Stewardship*; *The Baptism with the Holy Spirit*; *The Christian Sabbath*; *Christian Security*; *Keeping Faith with the Past*; *Lord of All*; *Meaning of Christian Security*; *Meaning of Holiness*; *Retirement Is What You Make It*; *The Risen Life*; *The Second Work of Grace* (compiled); *Soul Winning Through Visitation Evangelism*; *Spirit Filled* (the life of James B. Chapman); *God In the Present Tense*; *Symbols of Pentecost*; *Forward with Christ*; *Fear Not*; *You can Increase Your Faith*; and *Holiness the Central Purpose of Redemption*.

Funeral services were held Friday, December 7, in Pasadena, Calif., First Church.

D. Shelby Corlett is survived by his wife, Lyda Flora, of Duarte, Calif.; a son, David, of Las Vegas, Nev.; two daughters: Margaret (Mrs. Friesen) of Boise, Ida., and Marian (Mrs. Paul Chapman) of La Verne, Calif.; a brother, Dr. L. T. Corlett, former president of Nazarene Theological Seminary; and a sister, Miss Esther Corlett, of Pasadena, Calif. □

—NCN

STEWARDSHIP HIGH MARKS NOTED

Leon Doane, executive director of the Department of Stewardship, announced Friday, December 7, that two events of recent days portrayed the sacrificial giving of Nazarenes.

The Bethany, Okla., First Church responded to the challenge of its pastor, Dr. Ponder Gilliland, to give a million dollars in cash on Sunday, December 2, for the building fund, with a cash offering of \$887,000.

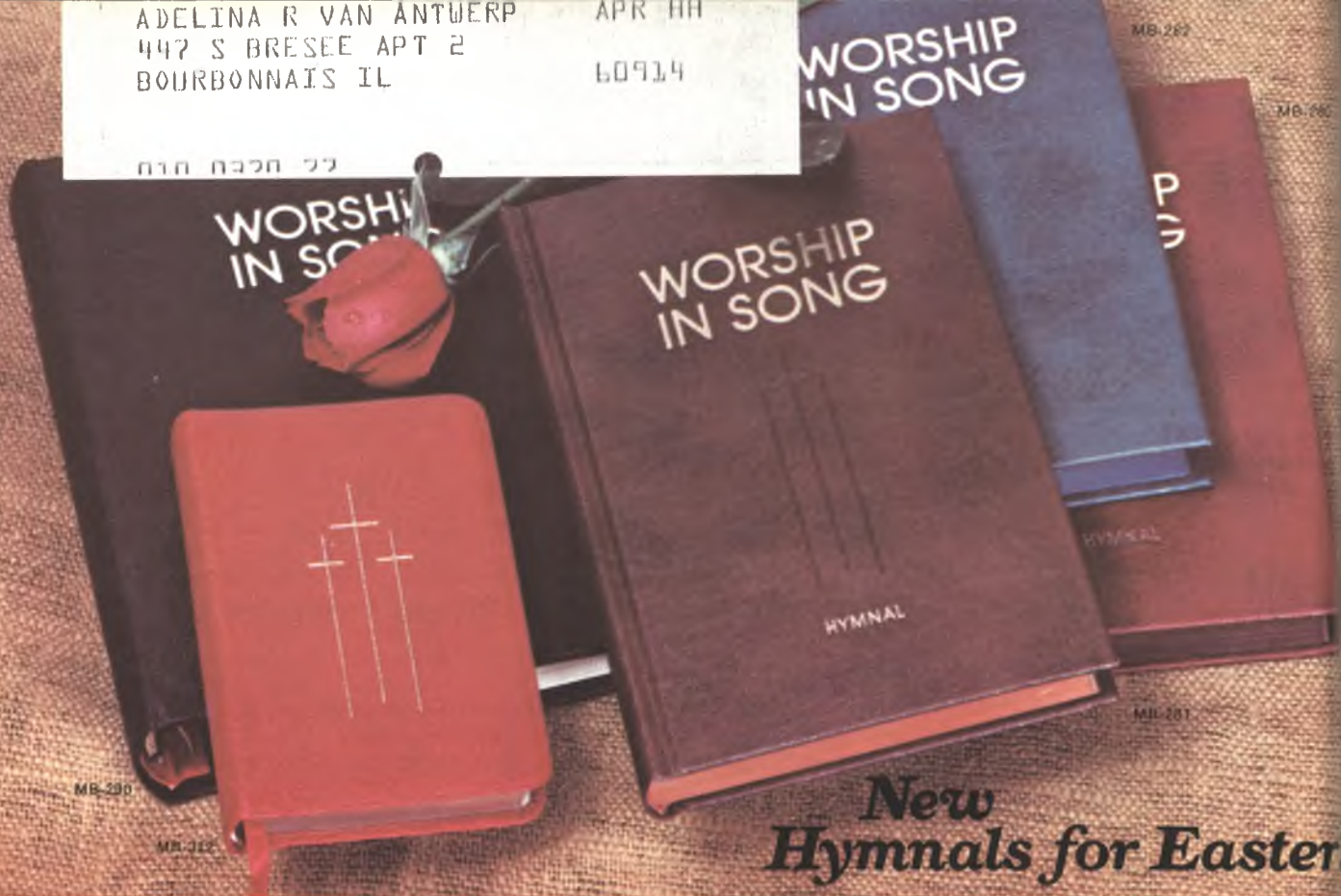
In Olathe, Kans., College Church reported that their Thanksgiving offering for world evangelism has reached \$36,000. This church, under the leadership of Dr. Paul Cunningham, is in a two and a half million dollar building program of a new sanctuary required by its rapid growth. □

—NCN

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